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**THE HEIDELBERG CATECHISM
HISTORICAL AND DOCTRINAL STUDIES**

THE HEIDELBERG CATECHISM

HISTORICAL AND DOCTRINAL STUDIES

BY

GEORGE W. RICHARDS

PROFESSOR OF CHURCH HISTORY IN THE
THEOLOGICAL SEMINARY OF THE
REFORMED CHURCH IN THE
UNITED STATES AT
LANCASTER, PA.

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**THE
SWANDER MEMORIAL LECTURES
1911**

FOUNDATION OF THE SWANDER LECTURESHIP

THE Swander Lectureship in the Theological Seminary of the Reformed Church in the United States, located at Lancaster, Pa., was founded by the Reverend John I. Swander, D.D., and his wife, Barbara Kimmell Swander, for the twofold purpose of promulgating sound christological science, and of erecting a memorial to their daughter, Sarah Ellen Swander, born April 30, 1862, died September 29, 1879; and to their son, Nevin Ambrose Swander, born August 7, 1863, died March 29, 1884. It shall be known as the "Sarah Ellen and Nevin Ambrose Swander Lectureship." For its maintenance a sum of money was given to the Board of Trustees of the said Theological Seminary, the interest of which is to be applied for the publication of lectures in book form, in accordance with the conditions defined by the terms which accompanied the conveyance of the fund into the hands of the afore-named Board of Trustees.

These lectures are to be delivered by members of the Faculty of the Theological Seminary, and others whom the Faculty may select and secure for such service; and while the said Faculty shall guard diligently against the admission of anything into these memorial volumes at variance with the truth as it is in Jesus, they shall not be held responsible for the views of the individual lecturers.

TO
MY FATHER
AND
MY MOTHER

PREFACE

THE current year marks the Three Hundred and Fiftieth Anniversary of the publication of the Heidelberg Catechism. In accordance with the action of the General Synod of the Reformed Church in the United States, this historic event is to be celebrated by synods, classes, and congregations with appropriate services. Since the Reformed Church, from its foundation in the New World, has adopted the Heidelberg Catechism as its only standard of doctrine and its handbook of religious instruction for the preparation of the youth for communicant church-membership, the celebration has special significance for both ministry and laity. It ought to be a year of grace in which we shall renew our appreciation of a precious religious heritage and our sense of responsibility in the work of the kingdom of God. Blessed, indeed, is the Church whose lineage extends for centuries into the past; but still more blessed is the Church, the scope of whose vision and the purpose of whose operations extend for centuries into the future.

In response to a request from the Publication and Sunday School Board of the Reformed Church in the United States to prepare a pamphlet on the historical and doctrinal aspects of the Heidelberg Catechism for circulation during the anniversary year, I began these studies. The material, however, grew far beyond the scope of the original plan. In order that the work might be put into permanent form, the Faculty of the

Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., urged me to publish it as a volume in the series of the Swander Memorial Lectures. While the contents were not formally delivered before the Faculty and the students of the Seminary, the substance was presented from time to time in the class-room, before ministerial assemblies, and at congregational meetings throughout the year. In this way, I trust, the terms of the Lectureship were met and the purpose of its founders was subserved. I deem it a rare privilege to be permitted to contribute a volume to this series of lectures, hoping that I may maintain, in a measure at least, the standard which has been set by those who have preceded me.

After the minute investigations of German and Dutch scholars, one would be presumptuous, indeed, to pretend to offer any new material on the history of the Heidelberg Catechism. Yet, on account of the researches of Gooszen, Lang, Kluckhohn, Wolters, and others, many of the articles in the Tercentenary Monument (1863) must be rewritten. The new historical data I have endeavored to incorporate in the second, third, and fourth chapters of this book. The plan of treatment and the differentiation of the doctrine of the Catechism from that of the several types of Protestantism and from contemporary theological thought, I have found neither in a German nor in an English work. In gathering material from many sources and in showing the relation of the Catechism to the past and the present, I may have rendered a service to the reader, who will be able to count on the fingers of one hand the books in English on the Heidelberg Catechism published during the last two decades.

I am indebted to Prof. John S. Stahr, D.D., of Franklin and Marshall College, for reading the manuscript

and for valuable suggestions, and to Prof. C. Nevin Heller, of Franklin and Marshall College, and to my colleague, Prof. Irvin H. DeLong, for their assistance in the reading and the correction of the proof.

If these studies will help the reader to understand more clearly the history and genius of the Heidelberg Catechism and to comprehend more definitely the mission and responsibility of the Reformed Church in the United States, then I shall feel that, with all its limitations and defects, this work has not been done in vain.

LANCASTER, PENNSYLVANIA.

February 1, 1913.

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PART I

The Heidelberg Catechism

Historical and Doctrinal Studies

CHAPTER I

AN HISTORICAL SKETCH OF THE CATECHUMENATE BEFORE THE REFORMATION

IN FELICITOUS phrase Max Goebel described the Heidelberg Catechism as "the flower and fruit of the whole German and French Reformation." It may be said with equal truth that the catechisms of the 16th century are the fruition of a catechetical history beginning with the Christian Church. For the Reformers were not the inventors of the methods or of the material of catechization. These were gradually developed in the ancient and the mediæval Church. But, like so many of the doctrines, ordinances, and usages of Catholicism, the practice of catechization had to be reformed and readjusted so as to conform to evangelical ideals and needs. To show the historical significance of the catechisms of the Reformation and to give the Heidelberg Catechism its historical setting, we shall present a sketch of the origin and growth of the catechumenate from the beginning.

Three things the Reformers received as a heritage from the mediæval Church:—(1) the practice of cate-

chization in one form or another; (2) the material for catechetical instruction; (3) handbooks for the use of ministers and teachers, commonly called catechisms.

I

THE CATECHUMENATE

THE catechumenate in its simplest form is as old as Christianity. The Greek verb *κατηχεῖν* appears, in various forms, seven times in the New Testament. It means literally "to sound down upon," "to din in the ear"; its secondary sense is "to inform one by word of mouth," "to teach orally." Its use in several passages in the New Testament suggests instruction in the elements of Christian doctrine, by way of contrast not to a superficial, but to a detailed and thoroughgoing, indoctrination in "the mysteries of God." It had to do with "the rudiments of the first principles of the oracles of God" (Heb. 5:12). Thus Theophilus had been "taught by word of mouth" (lit. catechized) in the things of Christ, yet Luke addressed his Gospel to him that he might be confirmed in what he was taught (Lk. 1:3-4). Apollos, also, had been "instructed" (lit. catechized) in the way of the Lord. Yet Priscilla and Aquila "took him unto them and expounded unto him the way of God more accurately" (Acts 18:25-26). While this specific meaning is not given the word in each of the seven passages in the New Testament, it gradually came to be applied to the instruction of converts from Judaism and paganism as a preparation for baptism and admission to all the privileges of the Church.

Instruction of this sort was not an innovation of the early Christians. The Jews, in the schools attached

to the synagogues, carefully educated their children in the Law and the Prophets by catechetical methods. Proselytes,—*i.e.* converts to Judaism—also, received catechetical instruction before, and probably after, their admission into the synagogue. The continuance of the practice by the Christians was not based on a direct command of Jesus or of his apostles, but upon the nature of the gospel, which is an appeal to the reason and conscience of men. However rudimentary its form may have been, catechization has been in vogue since the days of the apostles.

The function of catechization was not performed at first by a distinct class, though it was closely allied to the work of the early teachers (διδάσκαλοι). The period of preparation for baptism for obvious reasons had to be brief, *e.g.* in the case of the Ethiopian eunuch and of the Philippian jailer. The material of instruction was not fixed, as in our catechisms, nor was the Socratic method of asking and answering questions used—a method by no means essential to the catechetical system. As time went on the preliminary instruction of converts developed into the elaborate scheme of the catechumenate of the third and fourth centuries, designated by Achelis, in his *Practical Theology*, as the *Catechumenate of Proselytes* in the ancient Church, in contrast to the *Catechumenate of Children*, which belongs to the Middle Ages and to modern times.

THE CATECHUMENATE OF PROSELYTES

References to the method and material of catechetical instruction in the 2d century are fragmentary and vague. It is the period of transition to the highly organized catechumenate of the 4th and 5th centuries. The principle sources of information are the writings

of Justin Martyr (100-163) and Tertullian (160-230). From a description of Christian baptism by Justin Martyr in his *Apology* (I. 61), we infer that candidates for baptism who were converts from either Judaism or paganism were privately instructed; and when they were persuaded that the teaching was true and undertook to live accordingly, they were required to prepare themselves by prayer and fasting for the baptismal act. The congregation prayed and fasted with them. "Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God, the Father and Lord of the Universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing of water."

In Tertullian's *On Prescription against Heretics* (c. 41), we find for the first time the word *Catechumeni*. From the day they announced their desire to join the church the catechumens were counted a part of the congregation, were placed under the care of a teacher, and became objects of the prayerful and loving attention of the members. They were not, however, admitted into the regular services of the sanctuary, but occupied the same position as penitents—an evidence of the moral rigor of their preparatory training. They assembled in special rooms in the church building or in annexes erected for that purpose. They entered upon the last stage of their instruction by a confession of faith, vows of fidelity, and renunciation, after which they were known as *edocti* (full-taught) or *corde loti* (washed in heart), and were permitted to take part in congregational worship.

THE FINAL FORM OF THE CATECHUMENATE

ADMISSION to full church membership was made more and more difficult in the 3d and 4th centuries. Converts from heathenism had to be grounded in Christian principles and practices as thoroughly as possible, to safeguard them against heresy and against relapsing into the world. The services of the Church, its doctrines, prayers, and sacraments, were surrounded with an air of sanctity and mystery, and could presumably be understood and enjoyed only by the "initiated," "illuminated," or baptized. An instance of extreme puritanical rigor is found in the history of the early Syrian Church, where, until the 4th century, baptism was "a privilege reserved for celibates," or was postponed till a period in life when men and women felt disposed to live separately. Thus the Christian community consisted of baptized celibates, together with adherents, who clung to the Church and yet were not really members of it.

The catechumenate in its most highly developed form from the 4th to the 6th century, consisted of three stages extending over about two or three years:—

I. A person announces his intention and desire to become a Christian. Investigations are made into the sincerity of his purpose, and then instructions are given on what the Church will require of him. If he repeats his desire, he is admitted to the rank of a Christian and pledged to the hearing of the sermon by the laying on of hands and the sign of the cross—a ceremony which even a layman may perform (*Augustine de catech. rud.* 5; *Conf.* I. 11; *de pecc. merit.* II. 26).

II. Upon a specific desire for the Holy Communion the catechumen is inducted into the second stage of instruction by laying on of hands, prayer, and the recep-

tion of salt (*datio salis*)—the sacrament of catechumens. He is privileged to make the sign of the cross and is permitted to take part in prayers for catechumens preceding the Communion, after which he is formally dismissed from the service. The prayers of the baptized members of the family he is forbidden to hear, and the blessing in family worship he can receive only when separated from the believers. He is under strict discipline of the congregation and is taught the doctrines of the Church, especially those pertaining to the person of Christ. He is admitted to the third stage only when he approves himself morally worthy and expresses a desire for advancement.

III. He is enrolled on the list of the church at the beginning of the quadragesimal season. Those enrolled are called *illuminati* or φωτιζόμενοι, because they are about to be enlightened with the truth of the gospel and to be admitted to baptism. On account of their fitness to enter upon the Christian life they are known as *competentes*.

The instruction for baptism is given by a bishop or a presbyter. The first part consisted (1) of instruction in what they must give up (the renunciation); (2) of instruction in what they must believe (the faith); (3) of a series of exorcisms by which the evil spirits were to be driven out of the candidates. By Thursday of Holy Week those who satisfied the bishop were finally selected, and, after fasting on Friday, they presented themselves on Saturday morning for the last act of preparation before baptism itself, which normally took place that same evening. At their last preliminary service there were three ceremonies: (1) the concluding exorcism, with imposition of hands on the candidates as they

knelt facing the east; (2) the exsufflation, or breathing into their faces; (3) the *effeta*, the touching of each person with spittle or oil on the mouth, ears, etc., in imitation of Jesus' action in Mark 7:31-34.

Alongside of the instruction in doctrine and in the precepts of Christ, the candidates were subjected to a series of examinations, renunciations, and exorcisms, conducted in week-day assemblies and continuing to the 3d or 4th Sunday in Lent. On one of these Sundays was observed the ceremony known as the *traditio symboli* and *traditio orationis Domini*, the making known to the catechumens of the Creed and the Lord's Prayer, both of which were concealed from them up to this time. On the Saturday before Easter the catechumen returned the Creed (*redditio symboli*) in the way of a confession of his faith. On the morning of the Great Sabbath (Saturday before Easter) the last examination and the last exorcism (called *Hephata*) were held; in the evening followed baptism, confirmation, and the administration of the Lord's Supper. In Easter week the baptized received final instruction on the sacraments. They wore their white baptismal robes till the following Sunday, called on that account *Dominica in Albis* (the Lord's Day in White). Thus, after a long and tedious preparation, the children of darkness became sons of light.

However much we may be disposed to criticise the ceremonialism and the formalism of the catechumenate in the ancient Church, two characteristics are worthy of emulation for all time. The one was the training of the catechumen in prayer and the prayers of the congregation for the catechumen. In all its services the Church showed a devout interest in the welfare and progress of the catechumen, who felt himself upheld by the prayers of the congregation. The second was the care taken

that admission into the Church should be granted only in response to the free volition of the individual. A person would not be admitted to catechetical instruction or advanced from one stage of instruction to another without clear evidence of his desire for the privileges of church membership.

THE CATECHUMENATE OF CHILDREN

THE rapid growth of the practice of infant baptism not only changed the significance of the catechumenate, but also led to its decay and abolition. After Christianity had become established in the Empire, adult converts became less numerous and the training of baptized children came to the front. The purpose of the catechumenate was now altogether different. With proselytes (adult converts) baptism was the *goal*, with children of Christian parents the *basis*, of catechization. It was generally felt that baptized children were in need of instruction in both doctrine and morals. But the Church had little sense of responsibility for this task before the time of Gregory the Great (590) and of Charlemagne (900). Through the Middle Ages the instruction of children under the direct supervision of the Church was somewhat indifferently attended to. The work was performed in three ways: by sponsors, by teachers in schools, by priests in the confessional.

Sponsors were a natural outgrowth of infant baptism. The name is found as early as Tertullian (*On Baptism*, c. 18). From the 8th century on they became an important factor in the training of baptized children and served as a connecting link between the home and the church, the parents and the priests. In the Capitularies of the Frankish kings they are charged with the training of children according to their baptismal vows.

They are held responsible at least for teaching their god-children the Creed and the Lord's Prayer. The neglect of this duty by the sponsors had to be made known in the confessional and was sufficient ground for penance.

Children were taught the doctrines of Christianity in cloister schools since the 9th century. The Council of Mayence (813) decreed that parents send their children to school either to the cloister or to the priest. In the 12th century and after, in cities, schools were opened, which were independent of the Church and yet were pervaded by a churchly spirit. In these, also, religious instruction was given.

The confessional, in the second half of the Middle Ages, became one of the principal means of catechetical instruction. In the private confessional the priest was required to teach penitents the nature of mortal sins; and, if they were ignorant of the Creed and the Lord's Prayer, they were refused absolution until they memorized these forms. Inquiry was made of sponsors to what extent they performed their duties toward the children in their charge. The derelict were severely rebuked and were compelled to amend, as far as possible, their shortcomings. The priests themselves taught the Decalogue and the Ave Maria to children, who were permitted to enter the confessional at seven and were compelled to come before fourteen. The penitential books contain many childlike and childish questions which were especially prepared for the teaching of children. Gerson, one of the nobler spirits of his age, in a tract on the *Training of Children for Christ*, regards the private confessional as the chief means for child nurture.

We may take the practice in religious education among the Anglo-Saxons as typical of what was done

in other countries. "Among the duties incumbent on the parish priest the first was to instruct his flock in the doctrines and duties of Christianity, and to extirpate from among them the lurking remains of paganism. * * * He was ordered to explain to his parishioners the ten commandments; to take care that all could repeat and understand the Lord's Prayer and the Creed; to expound in English, on Sundays, the portion of Scripture proper to the Mass of the day, and to preach, or, if he were unable to preach, to read at least from a book some lessons of instruction" (Lingard, *Anglo-Saxon Church*, c. iv.).

Through this institution the Catholic Church keeps all its members, adult as well as children, in the position of catechumens. They are perpetually the wards of the Church, kept under its strictest surveillance and never attaining the freedom with which Christ made them free. The goal of the catechumenate is reached only when the earthly pilgrim has passed from time into eternity.

II

THE MATERIAL OF INSTRUCTION

THE material for the instruction of the catechumen was not definitely fixed in the apostolic period. It gradually crystallized into form. At first much emphasis was put on moral precepts, though doctrinal subjects were not ignored. The converts were doubtless taught the salient facts in the life of Jesus, such as Paul received from his predecessors in Christ and recounts in I Cor. 15:3-9. The words of Jesus, as these are presented in the Sermon on the Mount, were probably im-

pressed on the applicant for baptism. Of the *Teaching of the Twelve Apostles* (before 150) Krüger, in *History of Early Christian Literature*, says: "The first part (1-6) presents, under the image of the two paths of life and death, the moral precept with which the catechumen was to be made acquainted before baptism; while the second part was addressed to those who had received baptism." Here, then, we have a definite course of instruction laid down for catechumens in that portion of Christendom to which this treatise belongs.

The letter of Pliny the Younger to the Emperor Trajan (110-111) implies instructions of a similar kind. He says of the Christians in Bithynia, "that they had been accustomed to come together on a fixed day before daylight and sing responsively a song unto Christ as God; and to bind themselves with an oath, not with a view to the commission of some crime, but, on the contrary, that they would not commit theft, nor robbery, nor adultery; that they would not break faith, nor refuse to restore a deposit when asked for it." The pagan Governor was especially impressed by the pledge of Christians to live a moral life. Justin Martyr (*Apol.* I. 61) also tells us that baptism was administered unto those "who were convinced and believed that what we teach is true and promise to live according to it."

With the rise of heresies in the Church and the development of theology as a rational basis of the gospel, more stress was laid on doctrinal instruction, especially on the person of Christ. By the middle of the 2d century, and probably some decades before 150, churches had baptismal confessions which were used for the instruction of candidates for baptism. The earliest known form is that of the Roman Church. It is based on the trinitarian formula in the baptismal command of Matt.

28:19. Prof. Müller, in his *Symbolik*, conjectures that at the end of the first century it contained the following parts: the omnipotence of God, the birth of Jesus from Mary from the seed of David, his death under Pontius Pilate, resurrection, the coming of Christ, judgment of the living and the dead. This material gradually took the form of the Old Roman Symbol about 150 A. D., which ran substantially as follows: "I believe in God the Father almighty and in Christ Jesus his son, who was born of Mary the Virgin, was crucified under Pontius Pilate and buried, on the third day rose from the dead, ascended into heaven, sitteth on the right hand of the Father, from whence he cometh to judge quick and dead; and in Holy Spirit, resurrection of flesh." (McGiffert, *The Apostles' Creed*, p. 7).

In the 4th century an elaborate course of instruction was given to the catechumens, in which there was progress from the lower to the higher truths. The details varied according to the discretion of the teacher and the necessities of the taught. Two typical treatises of this period have been preserved. The one is by Cyril, of Jerusalem, entitled *Catecheses*; the other by Augustine, entitled *de Catechizandis rudibus*. The material was presented in the form of lectures and covered a wide scope. Cyril, for example, discusses the following topics: in the introductory lecture and Cat. 1, the significance of preparation for baptism; Cat. 2, sin and repentance; Cat. 3, baptism and its saving effect; Cat. 4, an exposition of ten dogmas, based on the articles of the Creed; Cat. 5, faith, in its objective and subjective sense; Cat. 6-17, an extended explanation of the Creed; Cat. 18-22, an address to the baptized and an exposition of the sacraments of baptism and the Lord's Supper.

The essential catechetical material was gradually

limited to the Creed, the Lord's Prayer, the Two Commandments of love, and an explanation of the sacraments. The Decalogue was not a part of the catechism before the Middle Ages, though it was used in families and in church services. These three parts, Cyprian and Augustine, the Latin Fathers, considered the essential truths of salvation and called "the Abbreviated Word" (*verbum abbreviatum*). They were also the substance of the *disciplina arcani*, so-called because they were kept strictly secret from the world at large, and were taught only to those who were properly prepared to receive them.

Thomas Aquinas (1227-74) in his *Summa*, III. qu. 71, art. 4, speaks of *instructio conversiva*, which even a layman was permitted to give, and of the *conversatio Christianae vitae*, to which sponsors were obligated. The *instructio* consists (1) of training in the rudiments of faith which qualified one for receiving the sacraments, which devolved principally upon the priest, and (2) of teaching in the mysteries of the faith and the perfection of the Christian life (doubtless confirmation and the Holy Communion), which was the work of the bishop. Much material was added to the principal parts of a catechism, as may be seen from a Picture Catechism (*Bilderkatechismus*) used in the 15th century for teaching children. It contains verses adapted to memorizing on the following subjects: the five senses, the seven mortal sins, the six works of mercy, the seven sacraments, the seven gifts of the Holy Spirit, the eight beatitudes, the nine strange sins (*aliena peccata*), sins crying unto heaven, ten precepts.

III

CATECHISMS

HANDBOOKS for the use of the minister, parents, or sponsors, are of comparatively late origin. The word "catechism" is first found in the writings of Augustine. He meant by it, not a book, but a method of oral instruction. The questions addressed to sponsors in baptism, which were the same as those answered by proselytes in the ancient Church, were called "catechism." Luther was the first to apply the word to a book designed for the religious instruction of youth.

Numerous manuals, however, were in use in the Church before the "catechism" came into vogue. Priests, since the 9th century, were directed to procure expositions of the Creed and the Lord's Prayer. Before the invention of printing such expositions were necessarily in manuscript, and in the hands of the clergy rather than of the people. Among the most notable was *The Exposition of the Monk Kero of St. Gall* (8th century), including the Creed and the Lord's Prayer. In the 9th century appeared a valuable catechism known as the *Weissenburg*, composed by Otfried, and comprising the Creed, the Lord's Prayer, the Commandments, the Athanasian symbol and the Gloria in Excelsis. This book is of special significance for Protestants, since it can be shown that Luther made use of it in the preparation of his catechism. Bruno of Wurzburg (1045) was the first to expound the Creed and the Lord's Prayer *in questions and answers*. The pupil asked, the teacher answered. This method became popular in the penitential books of the 14th and 15th centuries. In a booklet entitled *The Comfort of the Soul* (15th century), the child says to the father confessor: "Dear father, I beseech you through our Lord

God, teach me what are the Ten Commandments." The confessor answers: "Dear child, I would teach thee that thou askest God before me. The first Commandment is as follows: *Non adorabis*, etc."

The Waldenses and the Bohemian Brethren were unusually zealous in catechization and produced several catechisms. They accepted the standard formulas, the Decalogue, the Creed, and the Lord's Prayer, and expounded them under the topics of faith, love, hope. The Bohemian Catechism was sent to Luther by Bishop Luke, with the request that he translate it into German; which he refused, because he did not agree with the doctrine of the Lord's Supper contained in it.

With the invention of printing catechisms could be placed in the hands of the laity. One of the earliest methods of popularizing the contents was the use of illustrated wall tablets, containing the Creed, the Lord's Prayer, and the Decalogue. They were hung up in homes and schools, especially among the poorer people and the peasants. *A Tablet of the Christian Life* appeared in the 15th century, with the following admonition: "All good Christians ought to have it for themselves, their children, and their servants in their homes." Luther's small catechism, in its original edition, was printed on two tablets for use in homes and schools.

To summarize, we find that the Reformers accepted the standardized material of the catechisms of the Catholic Church—the Creed, the Lord's Prayer, the Ten Commandments, with explanations of the sacraments. They also adopted the form of questions and answers introduced by Bruno. Some, even, like Leo Jude in his large catechism, assigned the questions to the pupil and the answers to the teacher. They also used the tablets for the walls of homes and schools. The catechisms, however,

were prepared in the language of the people, instead of, the more stately Latin of the mediæval Church. Yet it must be remembered that bishops and councils reiterated the demand that the main parts of the catechism be expounded in the vulgar tongue. Special stress was laid by the Reformers on the instruction of children for confirmation, as well as of adults, whose education in religion had been sadly neglected for generations. The distinctive genius of Protestantism appears in the oft repeated questions, both in Lutheran and Reformed catechisms: "What is this?" "What do you understand by this?" "What dost thou believe concerning this?" etc. The catechumen is supposed not only to memorize sacred formulas, but to have a personal experience and understanding of the truth which they contain.

CHAPTER II

EVANGELICAL CATECHISMS BEFORE THE HEIDELBERG CATECHISM

THE catechisms of the Protestant churches are naturally classified as Lutheran and Reformed. In Germany a number of catechisms were published before the appearance of Luther's two catechisms, and in Switzerland and Germany, among the Zwinglians and Calvinists, the forerunners of the Heidelberg were even more numerous. These preparatory works, however, were quickly superseded by the Small Catechism of Luther and the Heidelberg Catechism of Ursinus and Olevianus, both of which have become authoritative symbols in the respective churches.

I

LUTHERAN CATECHISMS

IN a work by F. Cohrs, "*Die evangelischen Katechismusversuche vor Luthers Enchiridion*" (1900-02), he catalogues and describes a long series of catechetical works before Luther's catechisms (1526). One of the earliest, known as *Questions for Children*, came from the Bohemian Brethren (1502). Luther became acquainted with it in 1523, and followed it in putting the Decalogue in the first part of his catechism. His colleague, Melancthon, published an *Enchiridion* (Handbook) in 1525. It contained an explanation of the Deca-

logue, the Lord's Prayer, and selections from the Scriptures, with an appendix for instruction in reading and a brief course on morals based on passages from the seven ancient sages. In 1527 he also issued *Passages in which the whole Christian Life is Contained*. An anonymous booklet for the instruction of laymen and children appeared in 1525, comprising for the first time the five main parts (*fünf Hauptstücke*)—the Commandments, the Creed, the Lord's Prayer, and the two Sacraments. The "first actually evangelical catechism" was *Baders Gesprächbüchlein* (Conversational Booklet) in 1526. John Brentz issued *Questions on the Christian Faith for Youth* (1527 or 8), which contained expositions of the five main parts in a clear, childlike, and confessional form. His large catechism did not appear until 1535. From the hands of Andrew Althamer we have *Catechetical Instruction in the Christian Faith; how the Youth are to be taught and trained* (1528). It was the first book in which the material was arranged in questions and answers and which had the term "catechism" in its title. Valuable as these books were, they fell into the background after Luther's catechisms were circulated.

Even before Luther published his 95 theses (1517), he felt the need of explaining to the people the traditional catechetical material. Traces of such feeling are in evidence at least since 1516. For the aid of those who came to the confessional he prepared a *Short Explanation of the Ten Commandments* (1518). This was followed by *Short Directions on how one is to Confess his Sins* (1518), in substance an explanation of the Decalogue. The material in these two minor tracts was published in *A Short Form of the Ten Commandments, the Creed, and the Lord's Prayer* (1520). Three of the main parts of a catechism were for the first time combined by Luther

in this single treatise—the most significant preparatory work for his catechisms. In the preface he defines the internal relation between the Commandments, the Creed and the Lord's Prayer. Since his definition suggests the plan of arrangement in the Heidelberg Catechism, we submit it at some length:—

“There are three things which a man must know in order to be saved:—

“First, he must know what he is to do and what he is to avoid. Second, when he realizes that he cannot of his own power do what is required of him, nor refrain from that which is forbidden, he must know where he should seek and find the power necessary. In the third place, he must know how to seek and find it. The sick man is a case in point. If he would recover, he must first know the nature of his illness, and also what he may do and what he may not do. Then, he must know where the remedy is to be found that will enable him to do as a healthy man does. Lastly, he must desire, seek, and secure that remedy. By a similar process the commandments teach a man to recognize his malady, so that he realizes and experiences what he can do and what he cannot do, what he can avoid and what he cannot avoid, with the result that he recognizes himself as a sinful and wicked man.

“Then, secondly, the Creed offers grace as a remedy, and he is enabled to be godly and keep the commandments. It reveals God and his mercy, made available and offered through Christ.

“Thirdly, the Lord's Prayer teaches him how to desire and seek this grace, and shows how to secure it, by means of regular, humble and comforting prayer. Thus grace shall be given him and he shall be saved through the fulfilment of the commandments. These three things virtually comprise the entire Scriptures.”

The need of a “coarse (*grob*en), plain, simple, good catechism” (*Deutsche Messe*, 1526), was brought home to him in two ways: by the revolutionary disturbances

at Wittenberg (1521-22) and by the visitation of the churches of Saxony (1528). In his experience with the radicals he saw clearly that the Church could be reconstructed on evangelical bases only by grounding pastors and people in the essential truths of salvation. "The minimum of knowledge for a Christian" he defined later on in the Foreword of the *Large Catechism*, as follows: "However, for the common people we would be satisfied if they learned the three parts, which Christendom has received as a heritage from olden times"—the Decalogue, Creed, and Lord's Prayer. Suiting the action to the word he preached a series of catechetical sermons in Wittenberg during the Lenten season. As a guide for adults and children he resolved on the preparation of a catechism in 1525. He urged Jonas and Agricola to prepare a work of this sort, but for unknown reasons they failed to comply with his request. He delivered another course of catechetical sermons in 1528, which were taken down in writing by Deacon George Rorer. "In these memoranda," says Kolde, "one can trace the gradual growth of Luther's explanation of the main parts of his catechisms."

Upon his return from the visitation of the Saxon churches he was so impressed with the urgent need of preparing popular religious handbooks, that he set himself to the task without further delay. In the preface of his *Small Catechism* we catch a glimpse of the motive which compelled him to so difficult an undertaking:

"The deplorable condition in which I found the religious affairs of your parishes on my recent visit of inspection has impelled me to publish this concise and simple Catechism. Merciful God, what wretched ignorance I beheld! The common people—especially in the villages—apparently have no knowledge whatever of Christian doctrine, and even many pastors are ignorant

and incapable teachers.

"Though all are called Christians and have the privilege of the sacraments, yet they cannot even repeat the Lord's Prayer, nor the Creed, nor the Ten Commandments. They live like brutes, and, having now the light of the Gospel, rankly abuse their Christian liberty."

The ideal which he strove to realize in his catechisms he defined in the preface of the *Deutsche Messe* (1526):

"Catechism means instruction, by which one teaches and shows the heathen who desire to become Christians, what they are to believe, to do, to abstain from, to know, in Christianity. This instruction must be given in sermons, and be repeated and read in homes."

He began the work in January, 1529, as we learn from a letter, dated January 15, to Martin Gorlitz, of Braunschweig, in which he writes: "I am engaged in preparing a catechism for crude villagers (*pro rudibus paganis*)". He refers doubtless to the *Large Catechism*. But he was preparing at the same time a catechism in the form of tablets (*tabulae*) for children and the family (*pro pueris et familia*). The tablet, as we have seen, was in use in the latter part of the Middle Ages and was adopted by Luther as the most suitable way for the publication of the *Small Catechism* in its original form. The first tablet, with the Decalogue, Creed, and Lord's Prayer, appeared in 1529; the second, with the exposition of Confession, Baptism, and the Lord's Supper, in March, 1529. None of these tablets has been preserved. The original edition was quickly exhausted. A Low German translation of the tablets by Bugenhagen came out in book form in April, 1529. The original edition was issued in a booklet by Luther not until May, 1529, to be followed in a short time by a second edition. The *Large Catechism* was published in April of the same year.

Luther deserves the credit for giving the catechetical material of the ancient Church a fixed form in the five parts of the *Small Catechism*. These he acknowledged to be "a heritage from olden times," and considered as the necessary knowledge of a Christian. The material was taken into the Reformed catechisms, though the order of arrangement was changed. The plan of the Heidelberg is probably taken from Lutheran sources; its Christocentric character, also, according to which the Christian's comfort is based, not on knowledge nor on the covenant of God, but on the one offering of Christ on the Cross, indicates a Lutheran and a Melancthonian trend. All this shows in a general way the close relation between the catechetical traditions of the Lutheran and Reformed churches and the importance of recognizing the influence of the one on the other in their development in the 16th century.

II

REFORMED CATECHISMS

THE authors of the Heidelberg Catechism had the benefit of a rich catechetical heritage, not only from the Lutheran Church, but also from the Reformed Church. The earliest known attempts at the making of catechisms among the Reformed are two tablets: the one prepared in Strasburg, undated, the other in Zurich by Leo Jude (1525). The former contained the text of the Ten Commandments, with the traditional numbering, and brief explanations; the latter has the Commandments, the Lord's Prayer, the Ave Maria, and the Creed, without explanation. Other preliminary and tentative works in the formative period were prepared by Oecolampadius,

Questions and Answers for the Instruction of Children (43 Quu. 1525); by Johann Zwick, of Constance, *Concise Exposition of the Lord's Prayer*, and, in 1520, *An Exposition of the Creed*; by Konrad Sam, of Ulm, *Christian Instruction of Youth* (1528); by Hans Gerhard, *Question and Answer* (1525), a description of the true faith in the form of a dialogue. All of these tracts, or booklets, are earnest efforts to meet a widely felt need, yet none of them was more than a preliminary work preparing the way for a greater catechism in the future.

The catechisms in which the distinctively Reformed characteristics were gradually wrought out, and which were the background of the Heidelberg, may be divided into five groups, according to the place of composition, as follows: the Catechisms of (1) Strasburg, (2) Upper Germany, (3) Zurich, (4) Geneva, (5) Emden and London (Lasco and Micronius). In Strasburg three men were prominent, Bucer, Capito, and Matthias Zell; in Upper Germany, Jacob Otther, Boniface Wolfhart, and Johann Meckhart; in Zurich, Leo Jude; in Geneva, John Calvin; and in Emden and London, Lasco and Micronius. The Catechisms of each of these men are enumerated in Lang's *Heidelberger Katechismus, etc.*, chap. I. Space permits us to cite only those works which had a direct influence on the preliminary drafts of Ursinus and on the Heidelberg—Leo Jude, *Christian Introduction* (1534); *A Short Catechism* (1535), *A Brief Formula of the Christian Religion* (1538 or 9); Bullinger, *Fifteen Sermons* (1549-51), *Catechism Written for Adults* (1559); Calvin, *Catechism of the Genevan Church* (1545); Lasco, *Short Investigation of the Faith* (1553); Micronius, *Short Catechism*; and *Catechism for Children*, by the preachers of Emden (1554). These sources are doubtless referred to in a general way

by Olevianus in a letter to Bullinger, when he speaks of the Heidelberg as "devout meditations gathered not of one, but of many."

In this series of Reformed catechisms one can trace a gradual advance in the art of making catechisms, as well as the growth of a distinctively Reformed type. Leo Jude was the first to adopt the order and the numbering of the Ten Commandments as now generally in vogue in the Reformed churches. In a work of Capito of Strasburg the address in the Lord's Prayer, *Pater Noster* in Latin, is translated into German *Unser Vater*, instead of *Vater Unser* as by Luther. The petition, "deliver us from evil" (*von dem übel*) is made to read, "deliver us from the evil one" (*von dem Bösen*). The division of the material into five parts—the Creed, the Lord's Prayer, the Commandments, Baptism, and the Lord's Supper—was taken by Bucer from Luther's *Small Catechism* and was generally adopted by the Reformed Churches. The earlier catechisms were cumbersome and impractical. They lacked the experimental and confessional note. The material of some was not divided into questions and answers. In others, when so arranged, the pupil was to ask the question and the teacher to answer. The speculative, theological, and at times the polemical elements, bulked so large that the material was not adapted for the instruction of youth. Bucer simplified the contents, eliminated the speculative parts, and retained that which was useful for quickening the life and enriching the faith of the catechumen. In his catechism, for example, not a word is found about predestination, though he himself was a predestinarian. He, also, reiterated the personal and experimental question, "What does this profit thee?" and "What are you to learn by this?" One of the definite and permanent results of the

catechetical development in the Reformed Churches was the distinction made between religion and theology, between faith and dogma; a catechism having to do with the former and not with the latter.

The idea of the covenants, which played so large a part in Reformed theology, is found in the catechisms of Jude and Bullinger. The Zwinglian spirit was perpetuated in Reformed catechisms by Jude. Calvin introduced precise definitions, logical arrangement, grouping of the material, and practical expositions. He placed the Commandments after the Creed, so as to make them the rule of life for the believers, as well as a mirror of sin for the impenitent. Lasco framed the answers so as to make them an expression of the catechumen's experience. He was, also, most successful in the practical application of the truth to the life of the pupil.

The tendency in all these catechisms is toward a common type, the biblical and the experimental. There is, also, a marked advance in simplicity, conciseness, brevity, as we pass from the earlier to the later catechisms. Yet two things are still to be desired: (1) a form of questions and answers, showing clearly whether catechumens are to be taught by a kind of doctrinal conversation, or by catechetical questions; (2) an organic relation of the several parts of the catechism, so that each part is controlled by a central idea. A catechism which would include these excellences, and exclude the defects of its forerunners, would approach the ideal of the catechetical art—a claim which may be made, in part at least, for the Heidelberg.

The immediate preparation for the composition of the new catechism was made by Ursinus in two preliminary works (*Vorarbeiten*) in Latin: *Summa Theologiae* and *Catechesis Minor*. Alting's statement in the *History*

of the Church of the Palatinate that Olevianus, also, prepared a preparatory tract on the *Covenant of Grace*, is no longer tenable. Not a trace of this work can be found, and it was probably confused with his *Firm Foundation* (Festen Grund), written after the Heidelberg was published.

The *Summa Theologiae* was prepared in the autumn of 1561, as an outline for the instruction of students in the Sapienz College in the city of Heidelberg. It contains 323 questions, and covers 47 octavo pages. It was written without a reference to the religious controversies of the times, nor was it intended as a preparatory work for a catechism. The author made use of the earlier Reformed catechisms and was evidently under Melancthon's influence. The only allusion to current controversies is found in the reiteration of the doctrine of the perseverance of the saints, which recalls the conflict between Marbach and Zanchius at Strasburg.

The *Catechesis Minor*, with 108 questions, was prepared by Ursinus, doubtless after frequent conferences with his associates, as a basis for the proposed catechism. In both form and spirit it differed from the *Summa Theologiae*. It reveals in some points a mediating or conciliatory tendency. The Elector had subscribed the modified Augsburg Confession and was naturally inclined to tone down certain Zwinglian and Calvinistic doctrines so as to make them conform to the Confession and to conciliate his Lutheran subjects. This tendency accounts, at least in part, for the attitude of the Catechism toward the doctrine of predestination, the Lord's Supper, and church discipline.

In the *Summa Theologiae* the covenants are the controlling idea, in the *Catechesis Minor* the idea of salvation through Christ is central. In this respect it approaches

Melancthon's *Loci* and the Epistle to the Romans. The threefold division of the Heidelberg is brought out in the third question of *Minor*: "What does the Word of God teach?" "First, it shows us our misery; then, how we are delivered from it; and what gratitude we should show to God for this deliverance." The relation of divine sovereignty to the origin of evil, discussed at length in the *Summa*, is practically ignored. The *ministry of the Church*, magnified by the Genevans as the instrument of the Holy Spirit, is reduced to the "preaching of the Gospel" and "the use of the Holy Sacraments." In the doctrine of the Lord's Supper, the *Catechesis Minor* also departed from the *Summa*, which offered an unsatisfactory complex of Zwinglian and Calvinistic ideas. For three things the smaller work was indebted to the London Confessions of Lasco and the Emden Catechism of Micronius: the assurance of the forgiveness of sin through the death of Christ, the idea of the impartation of the body and blood of Christ as spiritual food unto eternal life, and the pledging of the communicant to a holy and benevolent life. The first two ideas were taken into the Heidelberg, but the third was omitted, probably for the purpose of conciliation.

The *Catechesis Minor* may be considered a tentative draft for the new catechism. The difference between the Heidelberg and the preliminary Latin draft of *Minor* must be accounted for by the suggestions made by the Theological Faculty, the Palatinate ministers, Olevianus, and the Elector Frederick III. This is in accord with the statement in the preface of the original edition that the Catechism was prepared "with the counsel and additions of the whole Theological Faculty, all the Superintendents, and the foremost ministers."

However much the *Catechesis Minor* deviates from

the *Summa Theologiae*, Prof. Lang concludes that the theological character of the former is not changed, but that the difference appears mainly in the general abbreviation of the material (108 instead of 323 questions), its practical bent, the elimination of speculative questions, the emphasis on the religious and ethical motives—all of which were an improvement on the *Summa* and were a positive advance toward a better catechism than had thus far been produced.

Yet it must be observed that in the *Catechesis Minor* the resemblance to Calvin's *Catechism* is not so marked as in the *Summa*. In the former appears the influence of the German Reformation. The relation of the first two parts, Man's Sin and Man's Salvation, is found in the catechisms of the Lutheran type, especially in Luther's *Short Form of the Commandments, the Creed, and the Lord's Prayer*, quoted above. Prof. Reu (*Quellen zur Geschichte des kirchlichen Unterrichts, Erster Band*) publishes a catechism which he has recently brought to light, entitled, *Kurtzen Ordenlichen summa, etc.*, Heidelberg. John Kohle, 1558. It is a reprint of an original published in Regensburg, 1554, and contains the threefold disposition of material followed by Ursinus in the third question of the *Catechesis Minor* and in the Heidelberg Catechism. Reu concludes that "one of the most renowned advantages of the Heidelberg Catechism, the systematic disposition of its material, is taken from a catechetical work which comes from a Lutheran source." The idea of thankfulness as the bond of union between the Commandments and the Lord's Prayer, in the third part, is also a characteristic of the earlier German catechisms. "Just at these points," says Lang, "the whole work, *Catechesis Minor*, reaches far deeper into the evangelical conception of salvation, than the Genevan Cate-

chism; and here, also, we observe for the first time, even in the preliminary work of the Heidelberg, an organic growth beyond Calvinism without giving up its positive truths, or entering into opposition against it."

After this brief résumé of the catechetical works of the Lutheran and Reformed theologians before the year 1563, the somewhat rhetorical statement of Max Goebel will appear to be in close conformity to the facts of history: "The Heidelberg Catechism may in the true sense of the term be considered the flower and fruit of the whole German and French Reformation. It has Lutheran inwardness, Melancthonian clearness, Zwinglian simplicity, and Calvinistic fire, harmoniously blended." It is not simply the work of a man, but the ripe product of an historical process of two generations, yea, in a measure of fifteen centuries.

CHAPTER III

THE REFORMATION IN THE PALATINATE AND THE CONVERSION OF FREDERICK III. TO CALVINISM

I

THE INTRODUCTION OF THE REFORMATION

THE Reformation was introduced into the Palatinate at a comparatively late date. From the year 1508 to 1544 the government of the electorate was in the hands of Louis I. While he was not an active opponent of reform, and at times even seemed favorably inclined to it, he was never an ardent patron of the evangelical cause. He was disposed by nature to prefer peace and harmony in his realm rather than strife and division, which always attended the introduction of the Protestant régime. Accordingly he remained a moderate Catholic to the day of his death.

He was succeeded by his aged brother, Frederick II., who, owing to his life of adventure as well as to his close personal connection with the Catholic house of Hapsburg, had hitherto taken but little interest in the religious questions of the age. But the people of the Palatinate had in the meanwhile come under the influence of the new spirit. His nephew, Otho Henry, had already (1542) introduced Lutheranism into the Newburg portion of the Palatinate and had joined the Protestant League of Schmalcald. On the 28th of March, 1545, the Elector Frederick II. appealed to Melancthon for

counsel. But before his advice was carried out the impatience of the people outran the hesitation of the Prince. On Sunday, December 20, 1545, as the mass was about to be celebrated in the Church of the Holy Ghost at Heidelberg, the whole assembly began to sing with loud voice the evangelical hymn, *Es ist das Heil uns kommen her*, long in use as a signal of reform. The Elector was obedient to the voice of the people and decreed the introduction of a new order of worship. On Christmas, 1545, the Lord's Supper was administered in the evangelical way in the chapel of the castle, and on January 3, 1546, a similar service was held in the Church of the Holy Ghost before a large assembly of the people.

While the Reformation was now recognized by the Elector and hailed by the people, the movement so auspiciously begun received a serious check. The League of Schmalcald, organized by the evangelical princes and nobles of Germany for the defense of Protestantism against the Catholic emperor and princes, was disintegrated by the defeat of the Protestant forces in the battle of Mühlberg, April 25, 1547. The members and friends of the League suffered the displeasure of the Emperor. Though Frederick was only a supporter, not a member, of the League, yet he and his people came in for their share of trouble. The Reformation in the Palatinate was temporarily stopped, and Catholic institutions and forms were restored. Priests returned to the parishes, mass was celebrated in the churches, and Catholic professors taught in the University. For four years the people had to suffer the impositions of the Emperor and the Pope, and found relief only through the victories of the Elector Maurice of Saxony, who curbed the dangerous encroachments of the Emperor and wrested from him the Treaty of Passau. Through the religious Peace of

Augsburg, 1555, the Lutheran faith was given the same legal recognition as the Catholic throughout the empire, and the princes were free to establish in their provinces either the one or the other of these two churches.

The provisions of this peace encouraged Frederick to advance the evangelical cause. He issued orders for the introduction of a new church order, opened the Sapienz College for the training of preachers in an Augustinian convent at Heidelberg, and in 1556 offered an asylum in his dominions to the Protestants who had been driven from England by the persecutions of Queen Mary. Three days before his death (Feb. 26, 1556) he, together with his wife and forty courtiers, partook of the Lord's Supper in both kinds.

The successor of Frederick, Otho Henry, was proclaimed with joy and confidence by the evangelical portion of his subjects. He was known to be in cordial sympathy with the Reformation, and he proved true to popular expectations. As early as March, 1556, he ordered that, for the future, nothing but the pure doctrine of the gospel should be preached in his domains and that all papal superstitions should be removed. A commission was appointed to visit and inspect the churches, make a report of their condition, and devise plans for their thorough renovation. He established a Consistory (*Kirchenrath*), two ministers and two laymen, who were given charge of the ecclesiastical affairs of the country. The University was revived by the appointment of evangelical professors. The sum of 1,200 florins was appropriated for the support of students for the ministry. An order of worship was prepared for use in the churches, and the Augsburg Confession and its Apology became the form of doctrine for preachers and professors. Otho's propitious reign, however, was cut short by his

sudden death, February 12, 1559.

II

FREDERICK'S CONVERSION TO CALVINISM

THE successor of Otho Henry was the Elector Frederick III., known in history as the Pious. His character is admirably described by Von Alpen in his *History and Literature of the Heidelberg Catechism*: "He was a great Prince, whose name is dear to the Reformed Church and who was the originator of the Heidelberg Catechism; and by its means gave endurance and perpetuity to the Reformed Church. His name can never be forgotten. Apart from all the insignia of princely power, he was a truly great man. For schools of learning and benevolent institutions he did more than all his predecessors had effected. The entire revenue of the suppressed convents was devoted to these objects. He renounced the customary pomp of the court, and introduced a simple style of living, in order to enable him to devote twenty thousand ducats of his yearly revenues to the endowment of seats of learning and charitable institutions. With a diligence that never abated, he proved the systems of doctrine which then divided religious attention, and adhered with warm unshaken devotion to that form of faith which, after painful and earnest thought, he had adopted as THE TRUTH."

When he entered upon his reign he found not only his own province, but all Europe, the Germans and the Swiss in particular, engaged in a bitter theological controversy. The question at issue was the doctrine of the Lord's Supper, which was the original cause of division between Luther and Zwingli. The Lutherans were them-

selves divided into two groups—the ultra-Lutherans and the Melancthonians. The latter, on account of their leaning towards Calvin in their views of the Lord's Supper, were denounced as Crypto-Calvinists. The Reformed were, also, divided into two classes, known as Zwinglians and Calvinists; commonly, however, the distinction between the two was not sharply made by the Germans.

The Reformation in the Palatinate from its beginning was under the influence of Melancthon, who was a native of Bretten and who, since 1545, was the confidential adviser of the electors in all measures of reform. When, therefore, the Augsburg Confession was accepted by the Palatinate Church, it was the Confession as altered by Melancthon, who, in 1540, undertook to amend the original Confession of 1530, especially in the article on the Lord's Supper. The amended form was an approach toward the Calvinistic theory of the Sacrament. Thus the Lutheranism of the Palatinate was of a mild and conciliatory type, and, in a way, a preparation for a transition to Calvinism or the doctrines of the Reformed Church.

The princes and provinces of Germany were at this time divided into two unequal groups by the religious question. The ultra-Lutherans, who contended for the unmodified doctrines of Luther as embodied in the original Augsburg Confession of 1530, prevailed in Thuringia, Lower Saxony, Mecklenburg and Pomerania; John Frederick of Saxony was their leader among the princes, and the University of Jena their theological center. The princes who championed a liberal Lutheranism, known also as Melancthonianism, were the electors of Saxony and of the Palatinate, the Landgrave Philip of Hesse, and the dukes of Würtemberg and Zweibrücken. Melancthon, in his zeal to heal the breach between the

Lutherans and the Reformed, modified the doctrine of the Lord's Supper in new editions of the Augsburg Confession, so that it might be acceptable to the Germans and the Swiss. He came into substantial agreement with Calvin on the Sacrament, since the latter had, also, deviated from the Zwinglian view and in some respects approached the Lutheran doctrine. Yet neither Melancthon nor any of the German princes or theologians was prepared to profess himself a Calvinist. Many of them, indeed, confounded Calvinism with Zwinglianism and considered it a detestable Swiss sect. Most of them, the Elector Frederick included, accepted the Augsburg Confession in its altered form, especially that of 1540.

The conditions were at hand for a bitter theological controversy, which ended in Frederick's conversion to the Reformed faith. Even in the reign of the broad-minded Otho Henry, men of different theological tendencies were chosen to office in Church and State. The Palatinate bordered on Switzerland and was close to France, which made it both natural and easy for the theologians to find entrance into positions of prominence in the court and university circles of Heidelberg. Besides, Melancthon, who was the adviser of Otho, recommended men, regardless of nationality or of theological tendencies, provided they were otherwise fitted for the position.

Among the officers, ecclesiastical and civil, before Frederick's succession to the throne, were the Court-Judge (*Hofrichter*) Erasmus von Venningen and the Chancellor von Minkwitz, strict Lutherans; Count George of Erbach and Marschal Hans Pleickard Landschad, who were Melancthonians; while Count Valentine of Erbach and the Councillors Dr. Philip Heyles, Sebastian Heuring, Christopher Probus, and the private secretary

Cirler were inclined to the Reformed doctrine. In the Consistory the different parties were represented. The General Superintendent Hesshus was a Lutheran of the strictest sort, the Court Preacher Diller a mediationalist, and Thomas Erastus, Christopher Ehem (*Oheim*) and Michael Benthler were Reformed. In the University the opponents of ultra-Lutheranism had a majority. In the theological faculty the Frenchman Boquin was a zealous Calvinist.

In the first years of his reign the Elector Frederick appointed other men from different lands, each adding strength to one or the other party. Wenceslaus Zuleger, a student of theology and jurisprudence in Geneva, and of course a Calvinist, was chosen president of the Consistory. One of the first acts of Zuleger was to invite to Heidelberg a young man destined to play a prominent part in the church of the Palatinate—Caspar Olevianus. At first he served as professor in the Sapienz College, then as third theological professor in the University, but he soon found his most congenial sphere in the pulpit and in the Consistory. Early in 1561 Emmanuel Tremellius, a learned Italian and a convert of the Reformed Church in Switzerland, was appointed to the chair of Old Testament exegesis. Peter Dathenus, of the Netherlands, also Reformed, became tutor to the princes and a member of the Consistory. In December, 1561, the theological faculty acquired one of its most distinguished members in Zacharias Ursinus of Breslau, a favorite disciple of Melancthon, a resident for some time in Zurich and Geneva, and inclined toward the doctrines of Calvin. In the few years which followed, the Calvinistic party was increased by the arrival of Lambert Pithopöus of Deventer, and Francis Zanchius of Alzano. Theologically the leaders in Church and State in Heidelberg, about

1560-63, may be grouped under four heads—the Lutherans, the Melancthonians, the Zwinglians, the Calvinists. Each school differed from the others on certain major or minor points. But when the crisis came in the controversy, the Melancthonians, Zwinglians, and Calvinists united as one man against the extreme and violent Lutheranism of Hesshus. Hesshus, the General Superintendent, believed himself called into the kingdom for such time as this. He was by temperament, training and conviction, a controversialist and a stern champion of orthodoxy. The controversy began in a disagreement between himself and Klebitz, a deacon in the church at Heidelberg. Hesshus charged Bernard Hexammer, a professor at Edenkoben, with holding Zwinglian views, and refuted certain doctrines which he maintained were held by Calvin and Zwingli. Klebitz reproached the Superintendent with misrepresenting these doctrines. The private controversy was the spark which burned into a flame and spread over all Heidelberg. The already existing parties took sides, three of them consolidating against Hesshus. In the absence of the Elector at Augsburg, Hesshus took the controversy out of the lecture room and council chamber into the pulpit. He condemned not only Klebitz as a heretic, but also the professors of the University and even the Magistrate of the City. In vain did the electoral Mayor command a cessation of hostilities until Frederick should return. Hesshus placed both the Mayor and the Deacon under the ban of the Church. He spurned the offers of mediation for peace by the more moderate men. When the Elector returned, he was equally powerless to quell the disturbance. He dismissed both Hesshus and Klebitz, in order that peace might be restored. He sent to Melancthon for counsel, and at his suggestion he introduced a modi-

fied formula of the Lord's Supper; but the Lutheran zealot remained intractable. A number of ministers and civil officers were requested to resign or were dismissed, so that the influence of the extremists was reduced and the strength of the moderate Lutherans was increased. All this time, however, the Elector was a loyal Lutheran of the Melancthonian type and gave no evidence of a direct leaning toward Calvinism.

To trace the course of events which led up to the request for the preparation of a new catechism, we shall have to consider the steps in Frederick's transition from the Lutheran to the Reformed Faith.

He was born a Catholic, February 14, 1515, married in 1537 a princess of the house of Brandenburg-Kulmbach, a devout Lutheran and a woman of rare gifts. Little is known of the first 20 years of his married life, which he spent in privacy in the castle of Birkenfeld, while his father was on the throne. Certain it is, however, that a few years after his marriage, under the influence of his wife, he turned from Catholicism to Lutheranism. The change brought upon him the displeasure of his father, who reduced his annual income to such an extent that he actually felt the pinch of poverty in his growing family. Elated as his wife must have been by his conversion, she was no less chagrined when Frederick was infected with the "poison of Calvinism." In vain did she throw every possible safeguard around him so as to prevent his acceptance of the Reformed faith; yet, in the end, in spite of her early training and her strong prejudices, she became a Calvinist herself.

When he acceded to the throne, the Elector was a Lutheran, by nature moderate and averse to sects and factions, and bent upon maintaining the unity of Pro-

testantism in Germany. He looked upon the Zwinglians and Calvinists as sectarians, though he was tolerant toward them. The unreasonable stubbornness of Hesshus and his party, however, was a great offense to Frederick, who was disposed to find a mediating formula which would reconcile the different Lutheran groups in his own realm and in Germany throughout. He was in full accord with Melancthon's "Opinion" (*Gutachten*, 1560), in which document the Reformer proposed a consensus formula on the Lord's Supper and expressed the hope that the controversy on both sides might be ended by its adoption. "Whosoever will not be satisfied with such a solution may be at liberty to have his own opinion, but let him forever hold his peace among the people."

Frederick, however, did not blindly follow the counsel of Melancthon. He became a close student of the Scriptures and of theology. He believed that, though he was only "a poor simple layman" (*ein armer einfältiger Laye*), with the aid of the Holy Spirit he might, by prayer and patient search for the truth, understand the questions at issue as well as did the learned doctors. Often a whole day long and far into the night he read the Bible and theological writings. His Marschall boasted that "his godly devout master sacrificed sleep, health, and pleasure that he might find truth."

A series of events, doubtless, had profound influence in preparing the Elector for his final transition to Calvinism. He was repelled by the bigotry and intolerance of the ultra-Lutherans, Hesshus and his school. The disputation at Heidelberg (1560) between the Lutheran Stössel and the Calvinist Boquin, on the doctrine of the Lord's Supper, seems to have disposed him more favorably to the positions held by Boquin, though he did not at once become a Calvinist. He still adhered to the

moderate type of Lutheranism. Two months after the disputation he issued a decree that all the preachers who refused to accept Melancthon's formula on the Lord's Supper should be dismissed.

At the Naumberg Diet of German Princes (1561), which was called to heal the divisions in German Lutheranism, Frederick finally defended the modified form of the Augsburg Confession. His eyes were opened to the fact that the original Confession of 1530, in the doctrine on the Lord's Supper, was "papistic." Though the majority of the princes were under the influence of theologians who considered Art. 10 (on the Lord's Supper) in the altered Augsburg Confession of 1540 an apostasy from true Lutheranism, the Elector reiterated his demand for the adoption of the latter as a basis of union between all parties. After days of argument and conference the majority of the members of the Diet subscribed, largely under Frederick's leadership, the Augsburg Confession as interpreted by Melancthon in its later editions. In this sense the Elector ever afterwards was true to the Confession, yet always with the proviso that "it contains nothing that does not agree with the Scriptures"—"the first step," says Kluckhohn, "towards a truly Reformed point of view."

About this time (1560-61) the Elector came more directly under the influence of men of Reformed convictions. Some of these, like Boquin, Diller, Erastus, Probus, Ehem, and Cirler, had already been called to Heidelberg by Otho Henry; others, like Zuleger, Olevianus, Ursinus, and Dathenus, came during the reign of Frederick. He availed himself of their counsel, listened attentively to their sermons, and read their writings. He purposely avoided the works of Zwingli and Calvin, but entered into personal relations with Theodore Beza, who

came to Heidelberg as early as 1559. Bullinger, of Zurich, also, became his friend and guide. Yet, at no time was Frederick a blind follower. He was open-minded, ready to hear every side of a question, and eventually reached his own conclusions.

In less than a year after the Naumburg Diet, Frederick took measures toward introducing the Reformed faith and worship into his provinces. The steps in the process of transition were the following:—

1. Images were removed from the churches, even the statue at the tomb of Philip, in the Church of the Holy Ghost, was veiled with a dark cloth, the frescoes were covered with white-wash, the organs were closed, in place of altars tables were installed, the baptismal fonts had to give way to zinc vessels, and the communion chalices to ordinary cups. Bread, broken in the distribution, took the place of the wafers in the Lord's Supper—a practice considered an innovation and an indubitable evidence of conversion to Calvinism.

2. In the same year (1562) in which the worship in the churches was changed, the Elector sanctioned the publication of a book by Thomas Erastus, *A Thorough Treatise, how the words of Christ: this is My Body, are to be understood*. The name of the author, however, was withheld. It was a comprehensive statement of the Reformed doctrine as it was later embodied in the Heidelberg Catechism.

3. The last step toward Calvinism was taken by the Elector when he ordered the publication of the Heidelberg Catechism in 1563. This was followed by four documents completing the reorganization of the Church of the Palatinate:—a Marriage Order (*Eheordnung*), July 12, 1563, Church Order (*Kirchenordnung*), November 15, 1563, Consistorial Order

(*Kirchenraths-Ordnung*), 1564, and the Edict on Church Discipline, 1570. "Frederick," concludes Kluckhohn, "became a Calvinist, constrained by the condition of affairs and by his own disposition; to himself, however, it was not clear that he had made the change."

Why did Frederick become a Calvinist? The answer to this question requires a consideration of the natural disposition of the Elector and of the difference between the Lutheran and the Reformed doctrine and piety. The point in immediate controversy between the theologians and princes of Germany was the doctrine of the Lord's Supper. This, however, was only symptomatic of a fundamental difference in the genius of the two branches of Protestantism, the one led by Luther and the other by Calvin. For, even though Melancthon and Calvin substantially agreed on the sacraments, in other respects the ultra-Lutherans were nearer to the Calvinists than to the Melancthonians. It was significant, indeed, that one of the first attacks on the Heidelberg Catechism came from Wittenberg, the center of the Melancthonian school. Frederick himself, however, did not pretend to set aside the Augsburg Confession in its modified form, even when he became Reformed. When he entered the diet of Augsburg (1566) to make his memorable defense of "his Catechism," his son, Prince Casimir, carried after him a copy of the Bible and of the Augsburg Confession. He and his followers considered the transition to Calvinism not a renunciation of the Confession, but a consistent application of it—a completion of the reformation of Luther. From this time on the Calvinists in Germany were wont to boast of their Church as having "the truly and really reformed religion," in contrast to the Lutheran Church. The term "Reformed" had its point turned against the Lutherans rather than against

the Catholics. Whether the Elector was consistent in his attempt to adhere both to the altered Augsburg Confession and to the Heidelberg Catechism is a debatable question. Prof. Müller, a Reformed theologian of the University of Erlangen and occupying the chair of Eb-rard, says: "While the Reformed Churches recognized and accepted the evangelical doctrines of the Confession in general, yet the Augustana, especially the Variata, is unjustly designated as a Reformed confession."

The difference on the doctrine of the Lord's Supper, which divided the Lutheran Church at this time into two schools, may be shown most clearly by a quotation of the 10th article of the Augsburg Confession in its original form of 1530, and in its modified form of 1540.

ARTICLE X. OF THE LORD'S SUPPER

"Of the Supper of the Lord they teach that the body and blood of Christ are truly present and are communicated to those who eat in the Lord's Supper. And they disapprove of those that teach otherwise."

In the edition of 1540 the 10th article is changed so as to read: *"Of the Lord's Supper they teach that with the bread and wine the body and blood of Christ are truly exhibited to those who eat in the Lord's Supper."* The disapproval of other views is omitted. (Schaff's *Creeds of Christendom*, III. p. 13.)

It was for the latter view that Frederick so persistently contended before the Naumburg Diet (1561). In an address before that assembly, by which he won the admiration of his auditors, he made clear his view on the Sacrament. He held that in the Lord's Supper the true body and blood of Christ are distributed and received; that the Lord Christ is truly and essentially present, and with bread and wine, as ordained by Him, gives

us Christians His body and His blood to eat and drink.

In these statements he differentiated himself from the Zwinglians on the one hand and from the ultra-Lutherans on the other. He had no sympathy for the theory, to use his own words, "that the Lord Christ is not essentially in the use (*Niessung*) of the Lord's Supper, but that it is all a mere external symbol by which Christians are to be recognized." In these words he disclaims Zwinglianism. He differed from the strict Lutherans in denying that the body and blood of Christ are received *through the mouth and even by unbelievers*—both of which were criteria of sound orthodoxy.

He was in full accord with the Heidelberg theologians, who taught that Christ, since His ascension, is at the right hand of God, and therefore with His true body—*i.e.* the crucified body—is not now on earth, but in heaven, where He will remain until He comes to judgment. Yet *the believers*, in the reception of the Lord's Supper, in which bread and wine are signs and seals, are quickened with the body and blood of Christ, through the mediation of the Holy Spirit, who unites us in one body. This is practically the view of Calvin and was later incorporated in the Heidelberg Catechism.

The Elector was startled and repelled by the consequences which often followed, though through misunderstanding, the strict Lutheran doctrine. This served to convince him that Luther had remained too close to the Catholic doctrine of the Sacrament. Even when Catholicism had been abolished, the Catholic ideas continued under the forms of Lutheranism. The Lutheran Westphal went so far as to demand the adoration of the host; another of the same school gathered with the greatest care the crumbs which had fallen to the floor in the distribution of the bread, and burned them; a third con-

sidered it an offense worthy of divine punishment, if a single drop of wine in the cup was spilled. The people did not cease to adore the host as the body of the Lord, and when they could not partake of it, they were satisfied to behold it from afar.

The whole nature of Frederick revolted from such a deification of the creature or a materialization of the Creator. By intuition, if not by a study of their writings, he shared with Zwingli and Calvin the sublime ideal of living for the honor and majesty of God. In this respect, we may say, he was born a Calvinist before he was converted to the Reformed faith.

The ethical and religious bent of his mind, also, predisposed him to Reformed doctrines. Zanchius in a letter, November 14, 1558, declared that the difference between the Lutheran and the Reformed Church was, that the former stood for the word of Luther (*quia scilicet sic D. Pater Lutherus interpretatus est*), while the latter stood by the word of God (Gillet, *Crato von Crafftheim*, II., 108). Whether this distinction can be theoretically maintained may be a question, but that Frederick himself had a similar view appears from an assertion in a letter to his son-in-law John Frederick, March 10, 1561: "This, one shall and must believe, as if it was Gospel, *because Dr. Luther wrote it.*" The tendency to emphasize unduly the authority of men to the neglect of the divine word the Elector opposed; and in his opposition he was confirmed by the theologians and writings of the Reformed Church.

After the diet of Naumberg he came to see more and more clearly that the original Reformers, Luther and Melancthon, even in the most weighty doctrines, came gradually to a knowledge of the truth. In the beginning they were often misled by errors, though they believed

themselves to have discovered the truth. In the original form of the Augsburg Confession, for example, the doctrine on the Lord's Supper is still "papistic." These remnants of Catholicism, however, were eliminated by Melancthon in the later editions—an evidence that the truth was gradually comprehended and that the only reliable authority is the unchangeable word of God. True to this principle, Frederick reached the conclusion that just as Melancthon improved on Luther and both passed from one stage of development to another, so there was in the Reformed doctrine and life an advance, under the guidance of Scripture, beyond Lutheranism and Melancthonianism; though he did not minimize for a moment the greatness of these distinguished men of God.

Another marked difference between the two churches is that the Lutheran is primarily contemplative, the Reformed practical. In the one the heart (*Gemüth*) is supreme; in the other, the will. The Lutheran finds satisfaction in a contemplation of the perfection of Christ and in a sense of mystical union with Him. The Reformed, on the contrary, finds in his faith—*i.e.* in his relation to the enthroned Christ—a powerful motive to bring the secular and social order into conformity with the words of God, for the honor and glory of His name.

Frederick was by nature disposed to a life of practical activity far more than to devout contemplation. According to the righteousness of the law he was blameless, and lived an exemplary life before his people. He could not tolerate a religion without a strong ethical demand on its adherents. He applied the test not only of orthodoxy, but also of morality. "By their fruits you shall know them." In this regard he found the genius of the Reformed Church superior to that of the Lutheran. On this point a significant statement is made

in Moeller's *Church History* (III. p. 300): "Immediately after Melancthon's death, Calvin's spirit carried on an increasingly perceptible propaganda in Germany; as early as 1561 the acute Canisius wrote to Hosius: *Calvinus Lutherum suppressurus videtur non solum in Gallia, sed etiam in Germania*. (Calvin seems about to supersede Luther not only in Gaul but even in Germany.) The University of Geneva exercised increasing power of attraction. The fact that in that city a far stricter discipline prevailed than in the German colleges, came to be regarded by earnest minds as by no means a contemptible recommendation of Calvinism itself. In addition, it will be observed that Calvinism found a soil, chiefly and at first, in that part of Germany which was most developed in the matter of culture, namely, the West; its propaganda in the East was limited preponderatingly to definite strata of the higher classes (court circles, higher officialdom, the Humanists), to which it partly forced its way together with the preference shown for the French language and to which it recommended itself as something finer and imported, in contrast to the coarser Lutheranism."

Frederick more than once alludes in his letters to the moral indifference among the German evangelicals. He deplores their lack of charity toward one another; their opponents may well say that they cannot recognize in them the chief mark of the disciples of Christ—love for one another. He predicts the just punishment of God upon those who hold the Augsburg Confession in high honor and yet gormandize, carouse, commit adultery, blaspheme, gamble, covet, practice usury, etc., as if they were free to live according to their pleasure.

In lands where the Reformed Church was established

he found a far higher form of life. The Huguenots in France "are more sincere than the Germans, because they remain true in persecution, which is by no means the least test, and they have love toward one another, the surest evidence of the spirit of Christ." "The Germans have hitherto sat among roses; the Huguenots in blood, so that the Scripture is fulfilled in them: 'Through great tribulations you shall enter the kingdom.'"

Disposed as he was toward a practical and ethical type of religious life, Frederick naturally inclined toward the Reformed Church. Here he found a simplicity, an ethical enthusiasm, strictness of discipline, and a loyalty to the Word, which satisfied the inmost longings of his nature and brought out all the more clearly the contrast between Lutheranism and Calvinism. He made the Bible the rule of his life and of his realm. The Ten Commandments are not only rigorously interpreted, but practically applied. Every attempt to represent the Deity by pictures and images is forbidden, and all remnants of Catholic or Lutheran idolatry are removed from the churches. The prohibitions of idolatry in the Old Testament he considered still in force, and as a prince, in the name of God proceeded to destroy the idols in his territory. Thus he hoped to turn the hearts of men from the creature to the Creator, from all forms of material mediation to an immediate fellowship with God in spirit and in truth.

CHAPTER IV

PREPARATION AND PUBLICATION OF THE HEIDELBERG CATECHISM

IN the second chapter we discussed the preliminary works of Ursinus—*Summa Theologiae* and *Catechesis Minor*. Quirinus Reuter, pupil and successor of Ursinus, in his edition of the works of Olevianus, published 1612, describes the mode of procedure in the making of the Heidelberg as follows: "Both catechisms of Ursinus were submitted to those who had been appointed. Both were approved, but only from the Smaller Catechism was the larger part taken over into the New Catechism, published by the authorities in 1563." Contrary to the current tradition of the origin of the Catechism, taken from Alting's *History of the Palatinate Church*, Olevianus did not prepare a preliminary sketch, and the Heidelberg is not the work of one or two men, but a product of the coöperation of a number of men. Ursinus himself gives proof of this fact when he says, in the preface of his *Apology of the Heidelberg Catechism*, that the work was entrusted "to certain devout men famous for their erudition in Christian doctrine." Olevianus, also, in a letter to Calvin, speaks of a number of authors of the Catechism, and in another letter to Bullinger he mentions Erastus among his colleagues, as having rendered valuable aid. In addition to these witnesses, the testimony of the Elector in the preface of the first edition, that the whole theological faculty, all the superintendents and the most prominent ministers of the Palatinate offered counsel and made em-

endations, conclusively proves that the work is a collaboration of a group of men rather than an original product of a single mind. Yet, after all is said, the Church is mostly indebted to the genius of Ursinus and Olevianus. From the Elector's statement in the preface we infer that the preliminary tracts of Ursinus were submitted to a committee for revision and reconstruction. The committee consisted of "the theological faculty," which was then composed of Boquin, Tremellius, and Ursinus, of "all the Superintendents," among whom Olevianus was the leader, and of "the most prominent ministers of the Palatinate." The last clause suggests the Consistory (*Kirchenrath*), in which there were 6 members: Olevianus, Boquin, Diller, Zuleger, Cirler, Erastus. Others, like the Vice-Chancellor Ehem, may have been present, and without doubt the Elector himself took an active part in the work.

The *Catechesis Minor* was made the basis of revision. Its threefold division and about 90 questions were adopted. Many of the answers were modified, some divided into two or three parts. While the general outline of the preliminary draft was preserved, it was elaborated in an original way. These changes have been described in the second chapter. After the committee had finished its work, the draft, as altered and amended, was apparently referred to Olevianus for final revision and for translation into German. He was a practical preacher, far more than an erudite scholar, a man of action and eloquence, "in whom imagination and pathos combined to clothe the logic of religion with beauty as well as power." A comparison of the language and style of the Catechism in its German form with the Church Order and devotional writings of Olevianus clearly shows the touch of the same hand in both compositions. He transformed the dry doctrinal language of the *Catechesis Minor*, as it came from

the pen of a profound theological professor, into the spontaneous, warm, experimental, and epigrammatic expression of a personal testimony of salvation, as it is embodied in the questions and answers of the Heidelberg Catechism. He breathed into it the breath of life and it became a living soul. He apparently formulated the answer to Question 27, on the Providence of God, and the answer to the first Question, on the Comfort of the Christian. Gooszen, however, suggests that the Elector himself might have expressed his profound confidence in God and in the saving power of Christ in similar language. Through the influence of Olevianus the 80th Question was inserted in the second edition of the Catechism. For, in a letter to Calvin, April 3, 1563, he says: "In the first German edition, which we sent to Scringer, the question about the difference between the Lord's Supper and the mass was omitted. *Admonished by me*, the Prince ordered it to be added in the second German and the first Latin edition."

The Elector himself was by no means a mere passive spectator, but he took an active part in the arrangement and perfection of the Catechism. In a declaration of the Heidelberg theologians we are told that the authors "did not venture to insert anything which the Elector had not approved." When, during the Diet of Augsburg, 1566, he was accused of having his Catechism and liturgy made in Zurich by Bullinger and his associates, he replied: "This I can publicly demonstrate to be a lie, for I can prove by my own handwriting that, after having received my Catechism from my theologians, and having read it, I corrected it in several parts." We have direct evidence of the change of at least one question (78) at the instance of Frederick. In a *Memorial* written by himself he says: "The answer in the Cate-

chism on the question, 'Do then the bread and wine become the real body and blood of Christ?' was originally in these words: 'Just as little as before, the body of Christ became real and natural bread when he called himself the true Bread, and yet his words were perfectly true.' This answer is taken almost word for word from the Greek discourses of Theodoret; but it was changed and put into its present form in order to avoid the impression that it was intended to represent the Sacrament as a mere emblem or sign; if this Catechism might be adopted with this single alteration, I should not only be content, but I believe it would conduce to the glory of God as well as afford me peculiar pleasure." The immediate purpose for the alteration of this answer was probably his desire to conciliate as far as possible his Lutheran subjects, who were stubbornly opposed to turning the Sacrament into "a mere emblem or sign." Other changes in the sacramental questions, by which certain Reformed ideas were eliminated, indicate the same mediational tendency.

After the Catechism had been finally revised, it was laid by the Elector before a Synod convened at Heidelberg, not, as formerly supposed, late in the autumn of 1562, but in January, 1563. In a contemporaneous document the proceedings of the Synod are described as follows: "Subjects treated at Heidelberg eight days in succession. All superintendents were called together, separate quarters were provided for them. Then a new catechism was submitted to them in which the ten commandments have a new numbering. This Catechism was adopted, approved of, and subscribed to, by all the superintendents from the country districts, the preachers of the court and of the city of Heidelberg. For further confirmation all the members of the Synod participated in

the Lord's Supper on Sunday, January 17th. On the 18th of January the Elector asked them to appear in his chancery, where he addressed them as follows: 'We have been informed that you have given your unanimous approval. This pleases us very much, it is our wish that you will faithfully adhere to it.'

On Tuesday, January 19th, the Elector wrote the preface of the Catechism. It is a beautiful testimony to Frederick's high sense of responsibility for the religious welfare of his people and of his desire to publish an accredited form of doctrine which might work peace and harmony in the Church of his realm. It is written in a stately and involved German style. An English translation of it is printed with the facsimile of the original edition of the Catechism appended to this volume.

Joshua Lagus, a preacher at Heidelberg, and Lambert Pithopöus, a school teacher, were commissioned to translate the German edition into Latin, in order that it might be used in the Latin schools, gymnasia, and colleges of the Palatinate. The first edition in German was issued from the press no later than February, for in that month the Emperor Maximilian, then at Augsburg, received from the Elector a copy, which is still preserved in the library at Vienna. "The only authentic edition," says Altling, "is the German, in which not only is everything presented more elegantly, but also with greater impressiveness and emphasis." This edition had been lost, until a copy was discovered in Bremen and published in facsimile by Albrecht Wolters, of Bonn, in 1864. A copy of the reprint is in the Library of the Theological Seminary of the Reformed Church at Lancaster, Pa.

The title page contains the following inscription:—

Catechismus oder Christlicher Unterricht wie der in Kirchen und Schulen der

*Churfürstlichen Pfaltz getrieben wirdt.
Gedruckt in der Churfürstlichen Stad
Heydelberg durch Johannem Mayer. 1563.*

In 1563 four editions were published, all by Johann Mayer of Heidelberg. The first three editions appeared under separate bindings (8 vo.), and the 4th was bound up (4to.) with the Church Order (completed Nov. 15, 1563). Incorporated with the Church Order it became, by implication as well as by direction, the standard for the instruction of youth in churches and schools, for doctrine, worship, preaching, and the sacramental services. The ministers were instructed in a rubric of the Liturgy, that on Christmas they should so expound "in the histories of the birth of Christ the foundation of our Salvation, namely, the two natures of Christ, together with the benefit we receive from it, as this is explained at the end of the first part and the beginning of the other part in the catechism." In the 4th edition the questions are divided according to the 52 Sundays (after the example of the Genevan Catechism, divided into 55 parts), so that "the minister may preach through the Catechism at least once a year." It is, also, required in the Church Order that the questions and answers be read at least five times a year in the regular services of the congregation—the whole Catechism to be read in nine Sundays. An appended House-tablet (*Haustafel*), containing "passages in which each one is reminded of his calling," was read every tenth Sunday. This tablet is not a part of the first three editions, and beyond the Palatinate was not accepted as a part of the Catechism.

The first edition differs in certain essential and non-essential points from those which follow. The proof-texts of each answer were printed on the margin; book and chapter alone were cited, not the verse. In later edi-

tions some of these texts were omitted as not pertinent, and for some questions the number of texts was enlarged. The questions are not numbered, as in later editions. The most important characteristic of the first edition is the absence of the 80th question, the reason for which we shall briefly consider.

Up to the time of Wolter's publication of the first edition (1864), the writers on the Catechism were perplexed by the variations in the 80th question in the earliest known editions (*Tercentenary Edit.*, *Introd.* by Dr. Nevin, p. 37). The difficulty has been solved by aid of the original German form, in which the 80th question does not appear at all. In the 2d edition is found the following note, on the last page: "What has been overlooked in the first edition, especially on page 55, has now been added by command of his Electoral Grace." Turning to page 55 of the 2d edition, we find the 80th question answered thus: "The Lord's Supper testifies to us that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ which he himself once accomplished on the cross. But the mass teaches that the living and the dead have not forgiveness of sins through the sufferings of Christ unless Christ is still daily offered for them by the priests. And thus the mass at bottom is an idolatrous denial of the one sacrifice and passion of Jesus Christ." In the 3d edition not only the last four words, "and an accursed idolatry," which contain the polemical sting, were added, but 27 new words (or 7 lines) were interjected. As observed above, this question was inserted by order of the Elector who was urged on by Olevianus, the real author of the answer.

The motive for the insertion of the question in the 2d edition and for the addition of the last phrase in the 3d edition, can only be conjectured. That Olevianus

had more or less polemical zeal against Roman Catholic practices may be inferred from the strong language used in the 30th question, for which he is doubtless responsible. The Elector, also, was accustomed, even in his official acts, to use against Catholic doctrines and usages such terms. The occasion which impelled Olevianus to admonish the Prince to introduce the 80th Question and at the same time constrained the Elector to yield to the admonition, probably was the report of the decree and canons on the Sacrifice of the Mass adopted by the Council of Trent at the 22d Session, Sept. 17, 1562. In the most decided terms the Holy Fathers affirmed transubstantiation, the adoration of the host, the sacrifice of the mass, the withdrawal of the cup from the laity, and the use of the Latin language in the mass. To make matters worse they pronounced strong anathemas against all those who taught contrary doctrines. Rumor of the action probably reached Heidelberg about the time the Catechism was being published. When the 2d edition was issued, the polemical spirit was stirred up in men like Olevianus, who could not resist the temptation to answer the Tridentine Fathers with a counter anathema. Further reflection upon the Catholic canons induced the Elector to publish a third edition, in which the 80th question was to appear in its revised and final form. The whole proceeding was in accord with the spirit of the age, which declared itself *fortiter in re* rather than *suaviter in modo*.

Language of equal virulence is found in earlier Protestant documents. In the Schmalcald Articles, written by Martin Luther in 1537, under Article II., we read the following of the mass: "That the Mass in the Papacy must be the greatest and most horrible abomination," etc.; and, further on, "Beyond all things, this *dragon's tail* (I mean the Mass) has produced manifold abominations

and idolatries." Even the mild Otho Henry permitted the following statement in his Church Order: "From all this it is clear that there is much error and *idolatry* in the Popish mass."

Scholars differ in their estimate of Question 80. Prof. Ullman says: "It went in its polemical sharpness too far, and even in the rough dialect of its age cannot be fully excused." "In any view the appendix," says Dr. Nevin, "was in bad taste; and it proved to be afterward for the Reformed Church of the Palatinate a source of no small trouble and harm." Pastor Couard, in a recent pamphlet on the Heidelberg and the Small Lutheran Catechism, says: "The addition of this question cannot be justified under any circumstances." We are somewhat surprised to hear Prof. Lang, one of the greatest living authors on the Catechism, say: "The sharp tone of its polemics against Rome enhances, in my estimation, the value of the Catechism."

CHAPTER V

THE RECEPTION OF THE HEIDELBERG CATECHISM

THE publication of the Heidelberg Catechism stirred up a wide-spread sensation in the German churches, especially among the theologians and princes. It won ardent friends and made bitter foes; it was denounced by these and eulogized by those. Throughout the Palatinate it was introduced into churches and schools without opposition. The Elector ordered that instruction in the Catechism be given by the preachers from the pulpit every Sunday afternoon. When the Palatinate theologians attended the Synod of Dort (1619), they reported that the congregations were divided into 3 classes for catechetical instruction: boys and girls; young men and women; aged men and women.

I

ATTACKS

Its adoption in the Palatinate aroused both political and theological opposition. The first opponents, however, were not Catholics but Lutherans, not theologians but princes. The Emperor and the German princes considered it a breach of the Peace of Augsburg, 1555, which recognized the Catholic and the Lutheran faith, but disowned the Reformed and the Anabaptist. By publishing doctrines contrary to the Augsburg Confession the

Elector jeopardized the unity of German Protestantism, put himself beyond the protection of the Emperor, and was in danger not only of forfeiting his electoral dignity, but of losing his crown and even his head.

The civil authorities, probably incited by the theologians, were not slow in taking Frederick to task for his misdeed. The Emperor Maximilian, in his acknowledgement of the receipt of a copy of the Catechism, dated April 25th, 1563, takes occasion to warn the Elector that certain of its doctrines bring him under suspicion of being in disagreement with the Augsburg Confession, and of being too favorably inclined to Zwinglian opinions, especially in the answers on Holy Baptism, the Holy Supper, and the Ascension of our Lord. Princes holding such doctrines, he significantly adds, "can no longer count on the protection of the Peace of Augsburg."

Three of the neighboring rulers, all of them friendly to the Elector, drew up an elaborately written opinion on the Catechism and sent it to Frederick. It was signed, May 4th, 1563, by Wolfgang, Palatine Count of Zweibrücken, Christopher, Duke of Würtemberg, and Charles II., Margrave of Baden. They warned the Elector against the dangerous errors lurking in the new catechism, especially condemning its doctrine of the sacraments. "We know by the grace of God," they write, "that Zwinglianism and Calvinism in the article on the Lord's Supper are a seductive and a damned error, directly contradicting the holy divine Scriptures, the true apostolic Church, the Christian sense of the Augsburg Confession, and the generally accepted and defended Peace of Augsburg." They enumerate, also, the erroneous views on sin, predestination, and the person of Christ. "But, above all, Zwinglianism and Calvinism (as examples prove) are a *spiritus seditiosus*, that, wherever

it finds entrance, seeks to gain the upper hand of the magistrate, after which rulers must guard themselves not only against disturbances from without, but against uprisings from within." They conclude by beseeching him, in a friendly and fraternal way, that he may join with them in maintaining Christian unity and in avoiding divisions among the adherents of the Augsburg Confession. The statement of the princes Frederick answered in an elaborate defense (Sept. 14, 1563).

In the interest of peace Prince Christopher of Würtemberg and Frederick ordered a conference of their theologians at the Convent of Maulbron in the presence of both princes (Apr. 11-15, 1564). The outcome, however, was anything but profitable. The wrath of the theologians was increased and the friendship of the princes was diminished.

The political issues raised by the publication of the Catechism were finally settled in the Diet of Augsburg (1566). Frederick, having turned Calvinist, could no longer claim the protection of the Religious Peace of 1555. The princes, spurred on by their theologians, united in a systematic effort to dethrone the magnanimous Elector. The occasion for consummating their scheme was the diet which the Emperor Maximilian II. summoned to meet at Augsburg in the spring of 1566. Frederick was warned against attending the diet on account of rumors of harm which would befall him. His own brother urged him to remain at home. But as Luther could not be kept from Worms, Frederick could not be dissuaded from attending the diet.

Frederick appeared, as a second Luther, before the diet. The Emperor, more under the influence of Lutheran than Catholic counsel had apparently prejudged the case. On a certain day he assembled all the princes and

estates of the realm, Frederick among them. Without previous deliberation or vote the Emperor read a decree in which the Elector Palatine was charged with religious innovations, with issuing a catechism not agreeing with the Augsburg Confession, and with having introduced Calvinism into his domains. All these things Frederick was asked to retract and to abolish, on penalty of exclusion from *the peace* of the Empire with all its consequences both for himself and his territory.

On hearing this the Elector asked permission to withdraw for a short time for consideration and decision. In about a quarter of an hour he returned, attended by his son, Prince Casimir, "his spiritual armor-bearer," carrying after him the Bible and the Augsburg Confession. Modestly and firmly, in brief, clear, and penetrating words, he defended himself against the charges brought against him. He reminded the Emperor that in matters of faith and conscience he could acknowledge but one master, the Lord of lords and King of kings. Where the salvation of the soul was in question, it was God only who could properly command or be obeyed. He was ready, nevertheless, to make answer to his Imperial Majesty, as the case required. Calvin's books he had never read, and could not pretend, of course, to know exactly what Calvinism was. But he had subscribed in good faith to the Frankfort Recess, and to the Augsburg Confession at Naumburg, along with other princes now present; and in that same faith he continued, as believing it to be grounded in the Holy Scriptures; nor did he believe that any one could convict him of having swerved from this profession in anything that he had done. As for his Catechism, it was all taken from the Bible and so well fortified with marginal proof texts, that it could not be overthrown. What

he had publicly declared before, he now solemnly professed again in this august assembly: that if any one, of whatever order or condition, could show him anything better from the Scriptures, he would take it as the highest favor and willingly yield himself to God's truth. Here was the Bible at hand for the purpose; if his Majesty, or any of those present, were pleased to do him this service, he should have his most hearty thanks. Till this were done, he trusted in his Majesty's gracious forbearance. Should this expectation be disappointed, however, he said in conclusion, he would still comfort himself in the sure promise of his Lord and Saviour Jesus Christ, made to him as well as to all believers, that what he might lose for His name in this life should be restored to him a hundred-fold in the next.

This bold and manly address made a deep impression upon the assembly. All were constrained to admire the Elector's earnestness and his truly heroic spirit. Augustus of Saxony was so moved, that he came up to him and exclaimed, touching him lightly on the shoulder: "Frederick, you are more religious than all of us together!" The Margrave of Baden, also, as the convention was breaking up, remarked to some of the princes: "Why do ye trouble this man? He has more piety than the whole of us!"

It was, in fact, a signal victory over all the plans and expectations of his enemies. It was felt among the Protestant princes that things were in danger of being carried too far; and, accordingly, when it came to a vote on the subject, it was found to be the sense of the diet finally, in opposition to the judgment of the Emperor, that the Elector of the Palatinate was still to be regarded and treated as belonging to the alliance of the Augsburg Confession. In this way the attempt to arm

the political power of the Empire against the Heidelberg Catechism proved a complete failure.

The Elector returned to Heidelberg, safe and sound, amidst the general joy of his people, on the Friday before Whitsuntide. On the evening before the sacred festival, being present at the preparation for the communion in the Church of the Holy Ghost, he grasped Olevianus by the hand in view of the whole congregation and exhorted him to continue steadfast in the good cause. The next day he partook of the Sacrament in company with his son, Casimir, and the whole court.

The theological opposition was perhaps more intense, if not more serious, than the political. The wrath of theologians may be as bitter as the rage of kings. Doubtless He that sitteth in the heavens has often laughed at both.

The address of the three princes to Frederick, alluded to above, was accompanied by an anonymous tract, entitled *Verzeichniss der Mängel* (A Statement of Faults), supposed to have been written by Brentz. From a Lutheran viewpoint it is a thoroughgoing criticism of the Catechism, setting forth in detail its objectionable doctrines. It passed through a second edition published in Würtemberg. Even the Melancthonian theologians of Wittenberg were among the first to come out with an unfavorable "Judgment" against the new Catechism. In the preface of his *Vindication* Ursinus mentions a treatise by Laurentius Albertius, warning against the poison in the Catechism. "Inasmuch as all Christian and sensible people," Ursinus here says, "were much more disgusted, not only by his flippant and manifold falsehoods, sarcasms, and calumnies, but also by his ungodly and monstrous perversion of Christian doctrine, than prepossessed against the truth, which he defamed and

scorned like a buffoon and a knave—he may justly be regarded as unworthy of any further answer.” Another of these frivolous antagonists was Francis Balduin, who had reverted “to the worship of the Roman Antichrist.” *A Refutation of a Small Calvinistic Catechism* came from the champion of ultra-Lutheran orthodoxy, Matthias Flacius Illyricus. Only the last named does Ursinus condescend to answer in his *Vindication*, because he regarded him as a typical representative of rigid Lutheranism, and his arguments as the strongest that could be presented from that standpoint. Hesshus, of course, could not remain silent. Though no longer in Heidelberg, but “an exile of Christ,” as he styled himself, he issued a *True Warning* (Feb. 26, 1564), in which he contradicted every leading doctrine and indulged in a tirade against the “fanaticism of bread-breaking.” He speaks of “almost more than forty persons who have their refutations ready.” His “Warning,” however, was ignored by all defenders of the Catechism. Another tract worthy of mention was the *Censures* of the Württemberg divines, Brentz and Jacob Andreae, in which 18 questions were subjected to severe criticism.

Stronger, more persistent, and more effective than these Lutheran attacks was the opposition of the Catholics. They denounced the whole work but were especially embittered by the 80th question. They not only criticized the book, but took steps to suppress and destroy it. Among the prominent literary combatants were Koppenstein (1621), and Rittmayer, who wrote *Catholic Remarks on the Heidelberg Catechism* (1707). The utterance of a Catholic dignitary reveals the temper of the leaders towards the Catechism. When Tilly’s army had taken Heidelberg (1622), the Papal nuncio Montorio, in his report to Rome, spoke of it as a cause for

joy that in the same city from which the norm of the Calvinists, the Heidelberg Catechism, had proceeded, "the holy mass henceforth would be celebrated, and the true faith spread abroad."

When in 1685 a Catholic line of electors, beginning with Philip William, ascended the throne of the Palatinate, the war of extermination was begun in earnest. Gradually but surely the rights and privileges of the Protestants were restricted and the prerogatives of the Catholics were enlarged. The choir of the Garrison Church in Heidelberg had to be given over for two years to the Catholics, and by 1686 the Jesuits had made their abode in the city. The former court preachers of the Elector Charles were thrown into prison and condemned to ignominious and severe punishment. In 1687 Catholic worship was generally established. By order of the Elector, the Catholics must have free use of the bells of the Reformed churches and of the churchyards. Processions are held, priests and monks enter the province, and a monastery is built for the Capuchins. The Protestants are harassed and insulted in various ways by the Catholic authorities. But their attacks were directed mainly against the Heidelberg Catechism, and the 80th question in particular.

The controversy between the Catholics and the Protestants, the Reformed being in the majority, continued with rare intermissions from 1685 to the reign of Charles Philip (1716). Under his administration a terrible tempest burst upon the adherents of the Catechism. The opening of his reign was attended by many beneficial regulations, and days of peace and prosperity seemed to dawn upon the land. Like a thunderclap from a clear sky came the decree (April 4, 1719) of the Elector forbidding his subjects all further use of the Heidelberg

Catechism. Notwithstanding the excited protests of the people the order was enforced in most places by the magistrate.

Fuel was added to the flames when a Romish publisher issued a new edition of the Catechism having on the title-page an imprint of the Electoral coat of arms, and the words, "with permission of his Highness, the Elector." This gave the Papists an opportunity for strife. They persuaded the Elector, who was naturally of a mild disposition, to issue the following mandate: "That in all the Electoral provinces, the Catechism, the use of which in the Reformed churches was a source of great scandal, and which had been printed in his name and with the Electoral arms, should be suppressed, not only because this proceeding was impudent, scandalous, and worthy of punishment, but also, because the 80th question and other articles were contrary to the Elector's majesty, the laws of the realm, and other imperial decrees, which had recently been promulgated." The Reformed consistories and all subject to them were admonished to yield obedience to the present order within three months at the farthest, and to secure all copies in which the 80th question and other articles were contained. And in order that this Electoral decree might go into force at once, the government issued an order to the Reformed Church Council, May 2, in which they were commanded to call in all copies of the new edition, and, in addition, to take measures that in future no copies containing the 80th question and other offensive things which were not to be endured, should be brought into the Electoral provinces.

In vain did the Reformed Church Council disclaim responsibility for this new edition of the Catechism, argue the right of continuing the use of a symbol that had

come down from the Reformation, and plead for the privileges which the Reformed people enjoyed under the preceding Electors. All this and much more they submitted to Charles Philip in a written petition accompanied by a verbal message. But nothing was accomplished. The petitioners were informed that the Elector's decree was final, and that all those who presumed to defend the Catechism were liable to punishment. An appeal was taken by the Church Council to the Corporation of Evangelical States at Regensburg. The Protestant powers of Europe, particularly the kings of England and Prussia, the states of Holland and West Friesland, and the Prince of Hesse-Cassel, took a deep interest in the Reformed people of the Palatinate. They tried to persuade the Elector to withdraw his order. But only after several states retaliated by persecuting the Catholics in their territory was the Palatinate prince brought to terms. At the close of 1720 an agreement was finally reached by which the Catechism was allowed to the Reformed subjects, without even the omission of the 80th question. This settled at last the famous disputes which had recurred again and again for so many years.

II

DEFENSE

THE attacks on the Catechism called forth many a defense. Even in the year of its publication Frederick received four *Favorable Opinions* on the character of the new work. The first came from an unknown admirer of Melancthon; the second, according to Gooszen, from Bullinger, of Zurich; and the last two from two Reformed theologians, who apparently came from

abroad, and had found a home in the Palatinate. The Elector sent these writings with a personal letter to the three princes who had warned him against the errors of the Catechism. In the letter he boldly affirmed his confidence in the sole authority of the Word of God, upon which he believed "his Catechism" was based.

The chief apologist for the Catechism was its principal author—Ursinus. In the spring of 1564 he issued three tracts, in which he undertook to answer the objections and accusations that had been offered. The first two, published in the name of the theological faculty, were entitled, *Vindication against the unfounded allegations and perversions with which the Catechism of Christian Doctrine is burdened; written by the Theologians of the University of Heidelberg*. The *Vindication* selects the criticisms of the champion of orthodoxy, Flacius, as most worthy of an answer, for the following reason, stated in the preface: "Although three of them have come forward with public attacks upon the Catechism, we have proposed at this time especially to answer the accusation and perversion of the third and last, who has set himself forth as a refuter of the Catechism; and this, not only because this man is, in his own opinion and that of his crew, specially regarded as the only steadfast and invincible champion of the truth, whose dreams and sophistries the whole world ought to hear and accept as the Word of God; but, also, because he stepped out last of all, and threw in a heap the best armor of all the others, that he might, as he thought, do good service against us. Therefore, although he has given his name, and supposed that he will earn special honor for the victory which, in advance, he assigns to himself, we shall not name him, partly, because honest people must henceforth be ashamed to have anything

to do with him personally, but above all, because we wish herewith to answer not only him, but other perverters and defamers of the same ilk."

The third treatise was a reply to the *Censures* of Brentz and Andreae, entitled, *An Answer to the Criticism of certain Theologians on the proof-texts from Sacred Scriptures, adduced in the margin of the Heidelberg Catechism, together with the Answer and Counter-questions pertaining to the Lord's Supper*. Another work, of still greater value, from the hand of Ursinus, was the commentary on the Catechism. It contains the substance of his annual lectures in the College, which he continued up to the year 1627. His pupils, eager to preserve the expositions of their master, secured a publication of their notes under Ursinus' name. The work in this form was unsatisfactory. Pareus, who had heard Ursinus, took charge of the different notes of the students, compared, remodeled, and arranged them, and gave the lectures a new and reliable form. The title of the genuine edition, prepared by Pareus, is: *Zachariah Ursinus' Body of Christian Doctrine of the Church, Reformed from Popery, containing the Catechetical Expositions, variously presented in diverse editions, but now finally, and recently, so revised and arranged from beginning to end, that it has been regarded as a new Work, by David Pareus, with a double Index. Appended are Catechetical Miscellanies of the first issues, revised and improved*. Bremen, 1623.

Henry Alting, after boasting of the number of expositions of the Heidelberg Catechism, says: "Among all these expositions, those of Ursinus are the first and most excellent."

III

THE CATECHISM BEYOND THE PALATINATE

No sooner was the Catechism published than it won many ardent adherents in other lands. The Reformed Churches generally gave it a most cordial reception. Of special interest is the personal opinion of Bullinger, Zwingli's successor in Zurich, who wrote to a friend: "I have read the Palatinate Elector Frederick's Catechism with the greatest avidity, and while reading it, I have thanked God, who establishes the work which He begins. The order of the book is clear; the contents are true, and beautiful, and pious; with great brevity, it comprehends very many and great subjects. It is my opinion that no better Catechism has been published."

By an assembly of exiled Netherlanders in Wesel (1568) the Catechism was recommended for use alongside of the Genevan Catechism. The Synod of Emden (1571) prescribed it for the German speaking Netherland congregations in East Friesland and on the Lower Rhine. One German province after the other introduced it—Nassau, 1581; Tecklenburg, 1584; Anhalt, 1605; Bremen, 1621; Lippe, 1623; Hesse, 1655. "The little book," says Wolters, "by the unanimous approval which it met with amongst the members of the German Reformed Church, knit together their hitherto isolated circles even more than the Augsburg Confession had done in earlier times, so that they suddenly appeared more united than the Lutherans, separated into their two camps" (*Ref. Gesch. von Wesel*, p. 254).

In Holland it was adopted by the Provincial Synods of Dort, 1574, 1578, and Middleburg, 1581, and the National Synod of the Hague, 1586. It was used for the instruction of children, as a basis for sermons, and as

a symbol of faith to which ministers, teachers and magistrates were pledged—a requirement inserted into the Church Order of 1586. The great National Synod of Dort (1618-19) conferred high honor upon the Catechism. The divines of nearly all the Reformed Churches of Europe, who attended the sessions, examined the book with care, approved its doctrines, and declared it a standard of faith. In the report of the 143d session (May 1, 1619) of the Synod, the following minute is found:

“Doctrinam in Catechesi Palatina comprehensam verbo Dei in omnibus esse consentientem, neque ea quidquam contineri, quod ut minus eidem consentaneum mutari aut corrigi debere videtur.” Freely translated this passage reads: “The doctrine contained in the Palatine Catechism is in all things in harmony with the Word of God, nor does it contain anything, which, for want of agreement with the same, it seems ought to be corrected or changed.” By this action the Catechism was made a symbol of the first rank in the Reformed Churches of Europe. More nearly, probably, than any other of the many Reformed confessions it became an ecumenical standard, binding Reformed Churches of all lands into one body, somewhat as the Augsburg Confession unites the Lutheran bodies. Prof. Müller in his *Symbolik* says: “Calvin, especially, is the most influential bearer of a common Reformed spirit. And among the confessions the Heidelberg Catechism enjoys universal, if not altogether legal recognition.” In an article on Catechisms in the *Real-Encyclopädie*, VII, 613, Prof. Güder goes a step further and says: “The popular Christian consciousness in the whole Protestant Church approaches most nearly that standpoint which is the controlling view of faith in the Heidelberg.”

It found its way gradually into the Protestant cantons of Switzerland. The Reformed Churches of France, England, and Scotland held it in high honor, though they continued the use of their own catechisms. At an early period it was introduced into Hungary and Poland. In the former country it was explained in the schools. Preachers and teachers, and even students who were going to the Universities, were bound, in some instances by oath, to adhere with fidelity to the doctrine of the Scriptures as contained in the Heidelberg Catechism.

The Catechism has symbolical value in the Reformed Church in the United States, in the Reformed Church in America, and in the Holland Christian Reformed Church in the United States.

The numerous translations bear testimony to its worth. "No catechism or confession," as Dr. Nevin suggests, "has enjoyed such a truly pentecostal 'gift of tongues.' It has been translated into Latin, Greek, Dutch, Spanish, French, English, Italian, Bohemian, Polish, Hungarian, Hebrew, Arabic, Malay, Singalese, and Japanese. In the languages of the nations the Catechism declares 'the mighty works of God.'"

PART II

CHAPTER VI

THE DISTINCTIVE DOCTRINES OF THE HEIDELBERG CATECHISM

THE Catechism was prepared, as stated in its preface, not only “for instruction in Christian doctrine in churches and schools; but that preachers and teachers may have a sure and fixed form and rule for the instruction of youth, and not make daily changes at their pleasure or introduce contrary doctrine.” The effort to conform to this twofold design—a catechism and a rule of faith—doubtless accounts for both its merits and its faults. Intended, as it was, to be also a standard of doctrine, it became necessary not only to make an elaborate doctrinal statement of the faith, but to differentiate its teaching from that of other Churches. The form of many of the questions and the contents of many of the answers give evidence of such distinctions. We shall consider, accordingly, the points in which the Catechism differs from Catholicism, from Radicalism (Anabaptism and Socinianism), from Lutheranism, and from high Calvinism.

I

THE CATECHISM AND CATHOLICISM

THE evangelical character of the Catechism is brought out in three ways: I. by the omission of doctrines which are usually expounded at length in catechisms of the

Roman Church; 2. by polemical statements against certain Catholic doctrines and usages; 3. by a presentation of doctrines and ideals which are generally accepted by Protestant Churches.

In its four parts the *Catechism of the Council of Trent* (1566) conforms to the divisions of Protestant catechisms, though the order is changed as follows: Creed, Sacraments, Decalogue, Lord's Prayer. The exposition of these parts, however, contains detailed explanations of seven sacraments instead of two, of the invocation of the Virgin and the Saints, of the various kinds of sin, of seven holy orders, of penance, of the Pope's authority, etc. Most of these doctrines and ordinances are not even mentioned in the evangelical catechisms—a silence which indicates that a consideration of these points is foreign to the genius of Protestantism. The Heidelberg Catechism, however, dissents from Catholicism, not only by its silence, but by direct statements ranging from mild dissent to bitter polemics.

The vital issue between Evangelical and Catholic Christianity was the doctrine of justification. The answer to the question, "How may I become righteous before God?" divided the Church of the West into two branches. The confessions and catechisms of the 16th century naturally drew sharp distinctions on this point. While the differences are stated in the Heidelberg with moderation, they are none the less clearly and firmly declared. The doctrine of justification is defined in questions 60 and 65, where the relation of faith and good works is admirably set forth.

The word *only* in the following clauses significantly emphasizes the sufficiency of faith on man's part for justification: "*Only* by true faith in Jesus Christ" (Ans. 60), and "Why sayest thou that thou art righteous

only by faith?" (Qu. 61); I am acceptable to God not even "on account of the worthiness of my faith" (Ans. 61). This statement is doubtless an allusion to the plausible view advanced by the papal legate Contarini at the Colloquy of Regensburg. As a basis of reunion of Catholics and Protestants he offered the proposition that the sinner is justified not *by* his faith but *on account of* his faith. An acceptance of this politic proposal would have opened wide the door for the recrudescence of Catholic practices under the guise of the innocent proposition "on account of."

Contrary to Catholic doctrine, good works are not allowed any justifying value, as either "the whole or part of our righteousness before God." For "even our best works in this life are all imperfect and defiled with sin" (Qu. 62). The objection of the Romanists, that "this doctrine makes men careless and profane," was effectually met by the classic 64th Answer: "No; for it is impossible that those who are implanted into Christ by true faith should not bring forth fruits of thankfulness." A fine distinction this between works as the fruit of faith or as a result of fear. The difference is expressed in another way in Question 91: "But what are good works?" "Those only which are done from true faith, according to the law of God, for His glory; and not such as rest on our own opinion or the commandments of men."

Closely related to the doctrine of justification is the theory of the original state and the fall of man. According to the Catholic view the holiness, righteousness, and immortality of man before the fall were a supernatural gift of God, joined to the nature of man and not inhering in it —*donum Dei superadditum*. Through sin man lost the superadded gift, and while his nature,—*i.e.*

his intellect and will—was weakened, it was not wholly depraved. Man retains the power of will to make himself worthy of divine grace, a view which is at the bottom of the Roman doctrine of salvation by faith *and works*. In Question 7 the Catechism directly opposes this theory: "From the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our *nature* became so corrupt that we are all conceived and born in sin." With renewed emphasis Question 8 declares that "We are so far depraved that we are wholly unapt to any good and prone to all evil, unless we are born again by the Spirit of God." Through the fall man did not merely lose certain superadded gifts, but the essence of his nature became so corrupt that he retained neither freedom of will, nor power of discerning truth. His salvation depends wholly on divine grace, and his knowledge of saving truth on divine revelation.

The difference between Catholicism and the Catechism is, also, evident in the definition of faith. Answer 21 describes faith as "*not only a certain knowledge*, whereby I hold for truth all that God has revealed to us in His Word; but, also, *a hearty trust*, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits." Faith is more than assent to propositions and submission to ordinances. It is trust in a living person, wrought in the heart of the believer by the Holy Ghost through the Gospel. The assurance of faith is not found in authoritative declarations of councils, popes, or synods, but in a personal experience of the grace of God in Christ Jesus. The Catholic definition of faith is essentially different. In the preface of the *Catechism of the Council of Trent* is

found the following: "Where we speak of that faith by which *we yield our entire assent* to whatever has been revealed by Almighty God. That faith thus understood is necessary to salvation, no man can reasonably doubt." Faith is resolved into mere assent to whatever God has revealed. The Church is the guardian of divine revelation. To believe, therefore, is to assent to the doctrines and prescriptions of the Church. The element of a "heartly trust which the Holy Ghost works in me by the Gospel," is not so much as mentioned. The assurance of faith rests altogether on external authority, not on personal conviction based on the soul's experience of God in Christ.

The Catechism very happily summarizes the objects of faith—that "which it is necessary for a Christian to believe"—in the articles of the Creed. Human traditions, ecclesiastical ordinances, and the commandments of men are ignored, or by implication excluded. Men are asked to believe primarily not in a book nor in an institution, but in the living God revealed in Jesus Christ. The Catechism thus evades the coördination of Scripture and tradition as found in Catholicism, and the rigid biblical literalism of 17th century Protestants, based on the theory of verbal inspiration.

Without mentioning the term, the doctrine of purgatory is denied by the statement in Answer 57: "My soul, after this life, shall be immediately taken up to Christ, its Head." The invocation of saints and the use of images are prohibited in statements like the following: "That, on peril of my soul's salvation I avoid and flee all idolatry, sorcery, enchantments, invocation of saints or of other creatures" (Qu. 94); "That we in nowise make any image of God, nor worship Him in any other way than He has commanded in His Word" (Qu. 96).

So far the references to Catholic doctrine have been moderate in tone and have displayed little if any bitterness. The polemical spirit, however, controls questions 30 and 80. In answer to Question 30, "Do such then believe in the only Savior, Jesus, who seek their salvation and welfare of saints, of themselves, or anywhere else?" we are told: "No; although they may make their boast of Him, yet *in act they deny* the only Savior, Jesus." This statement not only is harsh, but exceeds the limits of veracity. For, while the veneration of saints may often have been abused, the Catholic Church has never taught that salvation should be sought of saints, but only of Christ, with the help of the saints. The veneration of saints is not intended to be a denial of the ultimate source of salvation in Christ Jesus.

The 80th Question, "What difference is there between the Lord's Supper and the popish mass?" is most offensively polemical, and is considered by many as a blot upon the Catechism. It not only defines the difference "between the Lord's Supper and the popish mass," but concludes with a sort of Protestant anathema: "And thus the mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry."

The points and questions in which the Catechism differs from Catholicism may be summarized as follows: the Original State and the Fall, Quu. 6-8; Faith, Quu. 21-22; Justification and Good Works, Quu. 60-65, 91; Prohibition of Invocation of Saints and of Images, Quu. 30, 94, 96; the Mass and the Sacraments, Quu. 72-78, 80.

The Catechism is based upon the distinctively evangelical doctrines which are common to the two branches of Protestantism, the Lutheran and the Reformed. The psychological ground of the Reformation was the con-

sciousness of man's sin and misery, and the desire for assurance of salvation, the "only comfort in life and in death." It was a repetition in the 16th century of Paul's experience—"Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7:24). This cry of distress is heard in the questions of the first part of the Catechism. Man is helplessly and hopelessly depraved, "by nature prone to hate God and my neighbor" (Qu. 5). His efforts to appease God and to save himself "daily increase his guilt" (Qu. 13). He must find salvation in some one else, not one who is a mere creature, but one who is at the same time true God and true man.

The objective ground of salvation is the satisfaction made by Jesus Christ for the sins of mankind. In many of the answers the theory of atonement which was held by both Luther and Calvin may be traced. Passages like the following point men to the source of their redemption and the certainty of their salvation: "Who with His precious blood has fully satisfied for all my sins" (Qu. 1); "God wills that His justice be satisfied" (Qu. 12); "Who by the one sacrifice of His body has redeemed us" (Qu. 31); "He bore in body and soul the wrath of God against the sin of the whole human race" (Qu. 37); "Only the satisfaction, righteousness and holiness of Christ are my righteousness" (Qu. 61). The scarlet thread of the cross is drawn through the whole Catechism and its cardinal doctrine is the salvation of man through the "one sacrifice of Christ accomplished on the cross" (Qu. 66).

The benefits of Christ's atoning sacrifice are appropriated by faith. The object of faith and the cause of faith are set forth in the second part of the Catechism:—Faith is the gift of God, wrought in the heart by the

Holy Spirit—a Lutheran and a Reformed doctrine. Prof. Lang says: "Calvin more faithfully defended and defined the original conception of salvation as held by Luther than any dogmatician of the Reformation." The Calvinism of the Catechism does not, indeed, minimize, but rather serves to magnify the material principle of Protestantism, justification by grace through faith.

The formal principle of the Reformation was the normative authority of the Bible in doctrine and life. This doctrine is taught by implication, more than by direct affirmation, throughout the Catechism. One looks in vain for a definition of the Bible or the Word of God. The books of the Sacred Canon are not enumerated. Question 19 speaks of "the Holy Gospel which God himself first revealed in Paradise; afterwards proclaimed by the holy Patriarchs and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and finally fulfilled by His well-beloved Son." This is the nearest approach to a definition of the Bible as a rule of faith. Yet the citation of proof-texts on the margin of the first edition implies that the Scriptures are the source of truth and the standard of authority. It is significant that no appeal is made in proof of a single doctrine to the fathers, councils, or papal decretals. The preface of the Catechism also makes special reference to the Word of God as the foundation of its teaching. When Frederick so courageously defended "his Catechism" before the diet of Augsburg, he claimed that "it was so firmly based on the Holy Scriptures that it could not be overthrown."

The Catechism, in its definition of the Church as "a chosen communion, in the unity of the true faith," is not simply Reformed, but Protestant. "Believers, all and every one, as members of Christ have part in Him and in

all His treasures and gifts" (Qu. 55). Thus the Catholic distinction between the hierarchy and the laity, an *ecclesia docens* and an *ecclesia audiens*, is abolished, and the biblical doctrine of the universal priesthood of believers is restored to its proper place. The Holy Spirit working through the word takes the place of the priest and his mediating transactions. The gospel takes the place of the sacraments. Only "by His spirit and word" does the Son of God "gather, defend and preserve for Himself a chosen communion in the unity of the true faith" (Qu. 54).

Some writers have considered the organic relation between faith and moral life as being a distinctively Reformed characteristic. It is, indeed, felicitously taught in the 64th Answer in the words, "for it is impossible that those who are implanted into Christ by true faith should not *bring forth fruits* of thankfulness." Yet the same doctrine is found in the Augsburg Confession: "Also they teach that this faith should bring forth good fruits" (Art. VI), and, "because the Holy Spirit is received by faith our hearts are now renewed, and so put on new affections, so that they are able to bring forth good works" (Art. XX). Evidently this view of faith and works is common to both branches of Protestantism.

To summarize the evangelical doctrines of the Catechism we enumerate the following: 1. the depravity of man; 2. the satisfaction theory of atonement, with emphasis upon the sacrifice on the cross; 3. justification by grace through faith; 4. the normative authority of the Bible; 5. good works a fruit of faith.

II

THE CATECHISM AND RADICALISM

THE Reformers of Wittenberg and Zurich, when they came to a reconstruction of the Church in conformity to their experience of salvation, had to steer clear not only of Romanism, but also of radicalism. In its practical form this came to be known as Anabaptism; in its theoretical, as Socinianism.

The Anabaptists were the individualists of the Reformation and differed widely among themselves in doctrine, cultus, and polity. Yet they held certain ideas and principles in common. The term anabaptist was applied to different groups, because they insisted on adult baptism and did not recognize infant baptism of the Roman, or of the State, Church. They denied the legitimacy of the civil magistracy as well as of the ecclesiastical hierarchy. They were disposed to undervalue or ignore the necessity of a regular ministry and of education for the preaching or for the understanding of the Word. They trusted in the guidance of the Spirit, who is to lead men into the truth. They refused to take oaths, bear arms, or hold political office. Many of them laid claim to special sanctity or perfection. The Socinians stood out prominently for their denial of the essential deity of Christ and the doctrine of the Trinity, though they differed in every other cardinal point from the evangelical system.

The Catechism enjoins infant baptism in Question 74. The civil magistrate is authorized to require an oath, when the interest of justice and truth requires it, and to be armed with the sword to restrain murder (Qu. 101 to 104). He may, also, punish theft, robbery and other transgressions (Qu. 107). A fine admonition to render obedience to all in authority is contained in Question 104.

The ministry of the Gospel and schools are upheld in Question 103. The legitimate use of oaths is defined in Question 101, while perfection is disclaimed in Question 114. The single allusion to the anti-Trinitarians occurs in Answer 33: "Christ alone is the *eternal, natural* Son of God. But we are children of God by adoption through grace for His sake." Of course, the spirit of the whole Catechism controverts Socinianism.

III

THE CATECHISM AND LUTHERANISM

At the time the Catechism was written the controversy was as hot between the Lutherans and the Calvinists as between the Protestants and the Catholics. The point of contention was the doctrine of the sacraments, the Lord's Supper in particular. It was only natural, therefore, that the authors of the Catechism should clearly differentiate their doctrinal positions from those of their Lutheran opponents. The distinctions are made in a moderate tone and without polemical zeal. The variations come to light in the doctrine of the sacraments, of Christ, and of the Church.

The Catechism, evidently in opposition to the Lutheran view, distinguishes sharply between the external signs of the sacraments and the spiritual realities which they symbolize. These realities are not bound up with nor communicated through the material elements. They are merely symbolized and sealed by the visible elements. Baptism and the Holy Supper signify and seal unto thee "that thou hast part in the one sacrifice of Christ on the cross" (Quu. 69 and 75).

In answer to the question, "What benefits does Bap-

tism confer?" the *Small Catechism* of Luther says: "It worketh (*sie wirkt*) forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe this, as the words and promises of God declare." Observe the active form of the verbs, "it worketh," "delivers," "gives." True, the efficacy of the sacrament is not the water (*Wasser thut's freilich nicht*), "but the Word of God which is with and in the water, and faith, which trusts in the Word of God in the water." Through the presence of the Word of God, baptism becomes "a gracious water of life and a washing of regeneration in the Holy Ghost."

Such an interpenetration of water and the Word, and such an operation of the Word through water, the Reformed Churches have never acknowledged. The *Second Helvetic Confession*, next to the Heidelberg Catechism the most widely accepted Reformed symbol, says in Art. 20: "*Internally* we are born of God through the Holy Spirit, cleansed and renewed; but *externally* we receive the sealing of these gifts in the water, by which these so-great benefits are represented to us and at the same time set before our eyes." The grace of regeneration and the forgiveness of sins are *externally represented* to all who are baptized by water, but *internally imparted* only to the believer by the action of the Holy Spirit. A sharp distinction this between the symbolizing function of water and the generating activity of the Holy Spirit. The same distinction is maintained in the questions and answers of the Heidelberg Catechism (69-74). "I am washed with His blood and spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, whereby the filthiness of the body is taken away." (See also Qu. 73.) The washing with His blood and spirit is not accomplished through

the water; it is merely symbolized by the water. We are washed with His blood and spirit not because we are baptized, but we are baptized because we are washed with His blood and spirit. This view is confirmed by Calvin in his criticism of the Interim of 1548, when he says: "The reception into sonship precedes baptism. This reception is not half the cause of salvation, so that another half must be added, but gives us salvation wholly and completely, which baptism then confirms" (Staehlin, *Life of Calvin*, II., p. 187).

Baptism, in the Calvinistic sense, has clearly only representational, symbolical, and confirmatory significance. The blessings of forgiveness and regeneration are not imparted through or by water; but by the Holy Spirit, whose operation may coincide with the baptismal act, but who, under no circumstances, works through the baptismal water.

In the doctrine of the Lord's Supper, also, the Catechism clearly differs from the Lutheran Church. Luther's *Small Catechism*, in answer to the question "What is the sacrament of the altar?" says: "It is the true body and blood of our Lord Jesus Christ, *under* the bread and wine given unto us Christians to eat and to drink as it was instituted by Christ Himself." Here the real presence of the body and blood of our Lord Jesus Christ *under the bread and wine*, is taught. In the *Large Catechism* Luther used the prepositions "in" and "under" to define the relation of the elements to the body and blood of Christ. Later, in the controversy between Hesshus and Klebitz three prepositions were employed, "in," "with," and "under," and these were incorporated in the *Formula of Concord, Solid Declaration*. All communicants, worthy and unworthy, receive through the mouth, *in*, *with*, and *under* the elements, the body and blood of

Christ. For the former it is a savor of life unto life; for the latter, a savor of death unto death.

The Heidelberg Catechism steers clear of the conception of a corporeal real presence in the elements and a reception of this presence through the mouth by believer and unbeliever. Answer 75 lays stress on the fact "that with His crucified body and shed blood, He himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister and taste with my mouth, the bread and cup of the Lord." This nourishment, however, is not given *in*, *with*, and *under*, the bread and wine. For the bread and cup of the Lord are no more than "certain tokens of the body and blood of Christ—not vehicles or instruments." The most that one could claim is, that the spiritual food is imparted by the mediation of the Holy Spirit at the same time that the bread and wine are received. Nor does any one, save the believer, receive the body and blood of Christ; the unbeliever receives only bread and wine. This fact is not stated in so many words, but it is a legitimate inference from the whole tenor of the Catechism. Question 65 emphasizes the statement that by faith only we are made partakers of Christ and all His benefits. The same position is taken in Questions 75, 76 and 77.

In the doctrine of the Catechism the views of Zwingli and of Calvin are blended. The Lord's Supper is described as both a memorial and a food. The original German of Question 75 says: "*Wie wirst du im heiligen Abendmahl erinnert & versichert, etc.*," "How art thou reminded and assured in the Holy Supper, etc.?" This is a Zwinglian note. The mind and heart of the communicant are directed to Calvary, where "His body was offered and broken on the Cross for me, and His blood shed for me as certainly as I see with my eyes the bread

of the Lord broken for me and the cup communicated to me" (Qu. 75).

On the other hand Calvin's conception of mystical union and spiritual nourishment is brought out in Questions 76 and 79. "But moreover, also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven and we on the earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed forever by one spirit, as members of the same body are by one soul." A clear definition this of the doctrine of the mystical union, which played so large a part in the theology of the German Reformed Church. In Question 79 the idea of the Sacrament as food is set forth in these words: "But much more, by this visible sign and pledge to assure us that we are as really partakers of His true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all His sufferings and obedience are as certainly our own as if we had ourselves suffered and done all in our own persons." The heavenly nourishment, however, is imparted to the communicant through the mediation of the Holy Ghost, and not through the channel of bread and wine.

Closely related to the doctrine of the real presence is the doctrine of the ubiquity of Christ's glorified humanity; affirmed by the Lutherans, denied by the Reformed. The Lutheran theory of the real presence requires the doctrine of the ubiquity, or everywhere-ness, of the humanity of Christ. For all practical purposes the humanity of the glorified Christ is coextensive with his divinity; where the one is, there the other must be also. This is a metaphysical basis for Luther's view of the real presence.

In the *Formula of Concord* (The Epitome), Art. VII. V. 2, it is stated, "that the right hand of God is everywhere, and that Christ in respect of His humanity is truly and in very deed seated thereat, and therefore as present governs, and has in His hand and under His feet, as the Scripture saith (Eph. 1:22), all things which are in heaven and on earth." In the same section the opposite view, presumably held by the Reformed, is described as follows: "That Christ's body is so confined in heaven that it can in no mode whatever be likewise at one and the same time in many places, or in all the places where the Lord's Supper is celebrated."

The Reformed view is taught in the Heidelberg Catechism in Questions 46 to 48, in reference to Christ's ascension into heaven. Question 46 says: "That Christ in sight of His disciples was taken up from the earth into heaven; and in our behalf there continues, until He shall come again to judge the living and the dead." Question 47 explains more in detail the relation between the divine and human natures of Christ in His glorified state, as follows: "Christ is true man and true God: according to His human nature, He is now not upon earth; but according to His Godhead, majesty, grace, and spirit, He is at no time absent from us." This is a very clear and definite rejection of the Lutheran doctrine of the ubiquity of Christ's humanity (*ubiquitas carnis Christi*).

The significance of the descent into Hades (*helle* in the German, *ad inferna* in the Latin), as defined in Question 44, is totally different from the interpretation Luther gave to this article in the Creed. He held that the body and soul of Christ went to the place of departed spirits and there suffered, so as to overcome all things on earth and under the earth (1521). Later, he said in a sermon at Torgau (1533): "Christ descended into Hell

among the damned, overcame Hell and the Devil, so that those who believe on Him could not be held or hurt, by Hell or the Devil."

The answer in the Heidelberg to the question, "Why is it added: He descended into Hades?" does not really explain the question. The descent is reduced to "His inexpressible anguish, pains and terrors which He suffered in His soul on the Cross and before, and by which He has redeemed many from the anguish and torment of Hell." Not a word is said about His going into Hades, about what He did there, or why He went there. The catechumen is only assured that, on account of Christ's sufferings on the Cross and before, he is delivered from the anguish and torment of Hell. This view coincides with the exposition of this article in the Genevan Catechism by Calvin.

On the doctrine of the Church the Heidelberg Catechism again shows its Reformed character. The Augsburg Confession, Art. 7, defines the Church as "the congregation of saints in which the Gospel is rightly taught and the sacraments are rightly administered." The Reformed Church, also, holds the Church to be a community of believers or saints, and considers the preaching of the Gospel as a mark of the Church. But it distinguishes, in a way the Lutherans did not, at least not until long after the Reformation, between the visible and the invisible Church. The invisible Church, according to Zwingli and Calvin, consists of the *elect*, or the *predestinated*. The significance of the Word and of the sacraments, as a mark of the Church, was modified, if not minimized, when Zwingli (not Calvin) taught, that even among the heathen there were elect. In harmony with this view the answer to Question 54, "What dost thou believe concerning the holy Catholic Church?" says, that "out of the whole human

race from the beginning to the end of the world, the Son of God, by His spirit and word, gathers, defends, and preserves for Himself unto everlasting life, a chosen communion, in the unity of the true faith; and that I am, and forever shall remain, a living member of the same." The Catechism, in Questions 23 and 54, in the original German retains the term *allgemeine* (universal), in the article of the Creed, *eine heilige allgemeine Christliche Kirche* (a holy universal Christian Church), to give expression to the idea of the universality of the Church in the Reformed sense. Luther in his *Small Catechism* omits the term "Catholic" or "universal," and simply says: "The Holy Christian Church."

The Office of the Keys or the theory of church discipline, as defined in Questions 83 to 85 is in agreement with the doctrine of Calvin. How it differs from the Lutheran view will appear by comparing the Catechism in Otho Henry's Liturgy (1556) with the position taken by the Heidelberg. In the former the question, "What are the keys of the kingdom of God?" is answered thus: "The office of the preaching of the Gospel of Jesus Christ." In answer to the same question the Heidelberg says: "The preaching of the holy gospel *and church discipline*. By which two things the kingdom of God is opened to believers and shut against unbelievers." The authority of discipline is given "to the church or its proper officers" (Qu. 85). It is an unmistakable mark of Calvinistic polity when the power of discipline is vested in the officers of the congregation instead of a civil body, whether the civil body be a consistory appointed by the prince or a city council chosen by the people.

It may be of interest to add that the Catechism rejects the doctrine of Melancthon, held by him since at least 1548, namely, that the natural man has the power of

applying himself to grace (*facultas applicandi se ad gratiam*). The opposite view is taught in Question 5: "I am by nature prone to hate God and my neighbor," and in Question 8: "We are so far depraved that we are wholly unapt to any good and prone to all evil." The doctrine of Synergism in any form whatever is thus firmly disowned.

IV

THE CATECHISM AND CALVINISM

HISTORIANS and theologians have differed widely in their characterization of the doctrinal type of the Catechism. The Lutheran opponents, soon after its publication, denounced it as a composite of Zwinglianism and Calvinism, dangerous to sound faith and true piety. In the address of the three princes to Frederick III., May, 1563, we find the following unvarnished statement: "We know by the gracious help of God, that Zwinglianism and Calvinism in the article on the Lord's Supper are a seductive and a damned error; in direct contradiction to the Holy Scriptures, the Apostolic Church, the true Christian understanding of the Augsburg Confession, and the commonly accepted and defended religious Peace of Augsburg" (1555). Heppe, however, dissented from this judgment of the Lutheran princes and considered the Catechism a Melancthonian work. Gooszen, in an exhaustive study of the sources of the Catechism, concludes that the spirit of Bullinger of Zurich predominates. On this point Karl Müller, in his *Symbolik*, says, "Gooszen's one-sided predilection to find Bullinger's type of doctrine in the Heidelberg is historically no more trustworthy than Heppe's contention that it is Melancthonian."

The theories of both these men are shaped largely by their personal inclination to the doctrinal views of their respective heroes." Dr. Nevin says the Catechism is "substantially Calvinistic in its doctrine of the sacraments; but it has carefully refrained from committing itself to Calvin's doctrine of the decrees." Prof. Lang, the greatest living authority on Calvin and the Reformation in South Germany, conclusively disproves the thesis of Gooszen and shows that the Catechism in spirit and tendency is Calvinistic; yet its Calvinism is modified by influences from other Reformed, and from Lutheran, sources. One may define it as Calvinism modified by the German genius. To use Goebel's rhetorical phrase: "It has Lutheran inwardness, Melancthonian clearness, Zwinglian simplicity, and Calvinistic fire, harmoniously blended." Yet it is not simply a mosaic of excerpts from various sources but a new creation with original strength and beauty, both a work of art and a book of doctrine.

A comprehensive standard of Reformed (Calvinistic) doctrine and piety is found in Staudlin's *Geschichte der theologischen Wissenschaften*, 1811. *Theil* II., p. 66. According to this standard an orthodox and loyal member of the Reformed, in distinction from the Roman Catholic or the Lutheran, Church must answer to the following questions: (1) Are the body and blood of Christ truly and substantially present in the Lord's Supper, so that they are received through the mouth by both the believer and the unbeliever? No. (2) Is the human nature of Jesus everywhere present and are the attributes of the divine nature communicated to the human nature? No. (3) Does God will the salvation of all men; did Christ therefore die for all men; is grace offered unto all men for conversion; has God predestined men according to his fore-knowledge of their faith or their

unbelief? No. (4) Can true believers or saints ever fall away altogether from the grace of God? No. (5) Does baptism effect regeneration and faith as the ordinary and necessary means of salvation; in cases of necessity, may laymen or women baptize; is exorcism to be practiced with baptism? No. (6) Are confession and absolution to be continued? No. (7) Is it appropriate that, for a solemn celebration of the Lord's Supper, candles be lighted; that priests wear white gowns; that altars and golden chalices be used; that bread be not broken; that wafers be distributed; that the elements are not to be given into the hands of the communicant; that the Communion be brought to the sick in their homes? No. (8) Ought one to bow his knee or uncover his head at the mention of the name of Jesus? No. (9) Should there be images and organs in the churches? No. Tested by this standard of Reformed orthodoxy the Heidelberg Catechism is true to type in answering negatively, either directly or by implication, questions 1, 2, 4, 5, 9. There are no references in the Catechism to questions 6, 7 and 8. The early customs in the Reformed churches of Germany, however, would require a negative answer to these questions.

The Catechism fosters a truly Calvinistic type of piety. The sole authority of the Word of God, as over against the commandments or opinions of men, *die Kirche nach Gottes Wort reformirt*, is frequently reiterated in the answers. Observe the following: "Wherefore the Christian Church is bound, according to the order of Christ and His Apostles" (Qu. 82); good works are described as "those only which are done from true faith, according to the Law of God, for His glory" (Qu. 91); the second commandment requires that "we in no wise make any image of God, nor worship Him in

any other way than He has commanded in His Word" (Qu. 96). In worship and deed men are to be guided by the word of God and impelled by the Glory of God—a thoroughly Calvinistic note.

True to the Reformed genius, also, is the emphasis on the absolute dependence of the believer on God (Quu. 26, 27, 28), the unconditional assurance of salvation or belief in perseverance of the saints (Quu. 1, 31, 54, 56), the demand for ethical proof of faith and the rejection of all material channels for the mediation of grace and salvation (Quu. 29, 30, 65, 66, 94, 96). In its definitions of these points the Catechism conforms to the spirit and doctrine of Calvin.

Yet it is generally acknowledged that the Catechism represents a modified or moderate form of Calvinism, in distinction from what is commonly termed high Calvinism.

Gooszen, following Ebrard, finds in Reformed Protestantism two leading tendencies—the soteriological and biblical, or anthropological and soteriological, on the one hand; the intellectual and speculative on the other. The former he traces to Bullinger, the latter to Calvin. Dr. Nevin refers to the same tendencies, but discerns both of them in Calvinism itself. In the *Historical Introduction of the Tercentenary Edition of the Heidelberg Catechism*, p. 80, he says: "There is an innate opposition here, unquestionably, between the two sides of Calvin's system, as it was taught by himself in the sixteenth century; his theory of election and reprobation can never be made to agree fully with the old church idea which he labored with so much ingenuity to conserve in his theory of the sacraments." Prof. William A. Brown, in an article on "Changes in the Theology of American Presbyterianism," in *The American Journal of Theology*, July, 1906,

speaks of "two streams of thought and feeling, flowing side by side through the early history of Protestantism." These "meet and blend in the theology of Puritanism. The Westminster standards are the joint products of minds of different types." Then he goes on to say that, "looked at from one point of view the theology of Westminster is experimental through and through. The immediate contact between God and the soul is affirmed." This indicates an experimentalism and a mysticism worthy of Luther himself. Yet there is "another strand of thought" intervoven through the Westminster Confession, a strand which is less personal and immediate, but far more legalistic and forensic.

However these men may define the two currents coursing through Protestantism, they seem to agree that in one form or another the difference exists and makes itself felt in catechisms and in confessions.

A comparison of the plan of the Genevan and the Heidelberg catechisms will enable us to understand the distinction made by Gooszen. In Calvin's Catechism the material is arranged in the following order: first, the Creed; next the Decalogue; then the Lord's Prayer; and finally the Word and the Sacraments. The ultimate question to be answered in the four parts is, "How is God to be rightly honored or glorified?" The Catechism of Calvin seeks to teach men how to glorify God, and every part of it is controlled by that idea—God's glory and God's will. It is theological and legalistic in spirit. The questions lack the personal note, and many of the answers are theoretical and speculative. The introductory questions will illustrate this point: "What is the chief end of human life?" "What reason have you for affirming this?" "What is man's highest good?" Questions like these may be discussed in a school of philosophy,

pagan or Christian, perhaps with more propriety and interest than in a catechetical class. They are too theoretical and speculative, not sufficiently personal, experimental, and confessional.

The Heidelberg Catechism is divided into three parts: 1. Man's Misery; 2. Man's Deliverance; 3. Man's Thankfulness for his Deliverance. The divisions correspond to the way of salvation as experienced by Paul and outlined in the Epistle to the Romans. It is the logic of life, not of the schools. The ultimate question to be answered in the Heidelberg is, "how man is to find comfort in life and in death?" The primary purpose is to comfort men through the salvation which they receive through their faithful Saviour Jesus Christ. Every part of the Catechism is controlled by that idea—the comfort of man in the salvation of Christ. It is anthropological, starting with a cry for help out of the depths of sin; it is soteriological, showing the way of salvation. The motive of Christian living is not primarily the glory of God, but thankfulness for deliverance. That is, the Christian obeys the law of God not simply because it is prescribed in the Scriptures nor because God is to be glorified, but because he is thankful for his salvation; a soteriological basis even for Christian ethics.

It cannot be gainsaid that the theological and speculative tendency also is found in the Heidelberg Catechism, but it is no longer the controlling factor, as in the Geneva Catechism or in the Westminster standards.

The doctrine of the sacraments is clearly Calvinistic, as we have shown in the preceding section. Yet certain functions of the sacraments, which are emphasized in other Reformed catechisms, like Leo Jude's and Calvin's, are not even mentioned in the answers of the Heidelberg. With great care is the objectivity and reality of grace in

the sacraments intoned. The repetition of the formula "not only . . . but much more" in Questions 73, 76, 79, is to make clear the fact that the sacraments are not mere empty signs of salvation, but symbols of personal communion with Christ glorified. All this was to avoid unnecessary offense against the Lutheran subjects of the Elector.

But in their zeal for the real presence in the Sacrament the authors lost sight of its social and ethical significance. In answer to the question in the Catechism of Leo Jude: "*Warzu dient es (das Nachtmal)?*" ("What is the purpose of the Lord's Supper?") we are told: "That we commemorate His love, that *we love one another, and live devoutly.*" In like manner Micronius, in his small Catechism, says (Qu. 100): "Of what more are we admonished in the Lord's Supper?" Ans. "Of our service both to God and to our neighbor. . . . That *we shall show brotherly love to the helpless, and to aid the poor liberally according to our possessions.*" A similar statement is made in reference to the Lord's Supper in Calvin's Catechism. The more one weighs the value of these truths inculcated by the Sacrament as originally interpreted in the Reformed Churches, the more will one regret their omission in the answers of the Heidelberg Catechism. An instance, it may be, where the spirit of reconciliation resulted in a neglect of important truths.

The moderate Calvinism of the Catechism is especially evident in the doctrine of predestination which plays so prominent a part in Reformed symbols. Both Olevianus and Ursinus were predestinarians, yet they seem to refrain carefully from introducing the doctrine of the decrees into the Catechism. One looks in vain in the Heidelberg for statements like the following, taken from

Calvin's Catechism: "The church is the society of believers, whom God has predestinated"; "He shows mercy, when He wills, toward the children of the ungodly, yet He has not so bound His grace to the children of believers that He cannot reject whom He wills"; "two kinds of men"—referring to the elect and to the reprobate. The passages in the Heidelberg which refer to the doctrine of election have a different sound. The following are the more prominent: "Wherefore, by His holy spirit He also *assures me* of eternal life" (Qu. 1); "and our eternal King, who governs us by His word and spirit, and *defends* and *preserves* us in the redemption obtained for us" (Qu. 31); "that no creature *shall separate us from His love*, since all creatures are so in His hand that *without His will they cannot so much as move*" (Qu. 28); "*and shall abide with me forever*" (Qu. 53); "that out of the whole human race. . . . the Son of God gathers, defends and preserves unto Himself a *chosen communion* and that I am, and forever shall remain a living member of the same" (Qu. 54).

The Catechism, in harmony with its purpose, presents that aspect of the doctrine of divine sovereignty or of election which serves to comfort and to uphold men in the struggle of life. It is the assurance of divine providence, of the efficacy and continuity of divine grace, of the perseverance of the believer, of the ultimate victory of the truth and love of God, that the catechumen receives in a number of answers. He is not, however, confronted by the metaphysical problem of divine decrees in relation to the fall, or to the destiny of angels and men, or to the salvation of children dying in infancy. The Catechism confines itself to the *religious* truth in the doctrine of divine sovereignty which both consoles and edifies. It was happily expressed by Calvin, when he

dismissed his students after an hour's lecture with the words: "If God be for us who can be against us?"—a truth which appeals to faith and by no means requires the inference of a double predestination.

The authors of the Catechism may have avoided the doctrine of predestination because it does not belong to a book for the instruction of youth. Yet a far more satisfactory reason for the silence on the decrees seems to be that their presentation is not in accord with the genius which pervades the Catechism from beginning to end. Its purpose is to comfort men; and the comforting element of the doctrine of election is adroitly woven into the texture of the Catechism, while the offensive and speculative element of reprobation is deftly omitted.

By a comparative view of the general scheme of the Catechism, perhaps as much as by detailed analysis, its peculiar doctrinal positions must be understood. In general it is Calvinistic and not Arminian. The Augustinian doctrine of sin and grace is held, over against Pelagianism. The depravity and helplessness of the race through the fall are clearly affirmed. Neither the race nor the individual has natural ability to escape from this lost condition. The fall is traced to a concrete historical fact—the disobedience of our first parents. It is generic, involving all men; not, as in the Pelagian view, merely the individual. The origin of sin is not referred to a metaphysical mystery beyond the scope of historical revelation, but to a definite act of man.

Man's salvation is attributed absolutely to the free and unmerited grace of God in Jesus Christ. The starting point is not in the divine sovereignty nor in the eternal abstract will of God as metaphysically apprehended, but in Jesus Christ. He freely offers Himself as a propitiatory sacrifice for all men. The Catechism steers clear

of Synergism and Arminianism. It does not limit the atonement to the elect. As the fall is organic, so is redemption. Yet the redemption wrought out by Christ inures to the salvation of those only who are born again and are made partakers of His life by the Holy Ghost. The subjective condition by which men become partakers of Christian redemption is faith. This involves not only assent to a doctrine or belief in a decree, but "a living apprehension of the whole perennial fact of Christianity as embodied in the Apostle's Creed." Faith itself is a product not of the human will, but of the Holy Ghost, who "works it in our hearts by the preaching of the Gospel and confirms it by the use of the Sacraments." We find here, then, the substantial and positive elements of the Calvinistic system, at least under some of its aspects; but the subject is treated rather *Christologically* than theologically, and the metaphysical questions pertaining to the sovereignty of God in relation to the human will are not brought forth.

The most recent critical analysis and comparative estimate of the Catechism have been made by A. Lang, in a work entitled, *Der Heidelberger Katechismus und vier verwandte Katechismen*, 1907. In the last pages of the Introduction he assigns the Catechism its proper place in Protestantism. We shall freely reproduce his statements. The Heidelberg is the rich, ripe product not only of Calvinism, but of influences which came from all the earlier Reformed catechisms, as well as from those of the German Lutheran Reformation. It is simplified, clarified, and made more practical. In it the religious and ethical elements are separated from the theological, in spite of certain oversights, far more sharply than in any preceding catechism. It speaks to the heart more directly and reaches into life far more

practically than either Calvin's or Bullinger's catechism. Not so much in a dogmatic tendency, but in the wealth of its contents, in the biblical purity of its religious and ethical motives, does the difference between the Heidelberg and Genevan catechisms appear. The Heidelberg clearly shows a closer approach to the German Lutheran Reformation. This is affirmed not so much on account of the doctrine of the sacraments or of the remnants of Melancthonianism in the Catechism, but especially on account of the first two parts of the outline and the Christocentric tendencies, according to which the Christian's only comfort is based not so much on knowledge or on the covenant of God, as on the one sacrifice of Christ on the cross. This is, of course, not an actual dogmatic difference from Calvin, but, nevertheless, a difference of tendency and of original religious feeling.

On account of these various qualities the Catechism has obtained a certain ecumenical character within Reformed Protestantism. A broad bridge leads from the Heidelberg to the Lutheran sister confession. Within the Reformed Church theologians have based on it different theological systems (Voetius, Coccejus) and developed various religious tendencies, orthodox and pietistic. This ecumenicity is based on the fact that the Heidelberg, leaning on the earlier Reformed catechisms, combines the deepest and most efficient religious and ethical motives of Reformed Protestantism, especially of its most important though not only branch, Calvinism, and presents them in biblical simplicity and purity.

CHAPTER VII

THE HEIDELBERG CATECHISM AND CONTEMPORARY THEOLOGICAL THOUGHT.

IN the last chapter we differentiated the doctrines of the Catechism from Roman Catholicism and from various forms of Protestantism. A question of more vital interest to us is the relation of the Catechism to contemporary theological thought. Notwithstanding the fact that the Catechism was "the flower and fruit of the whole German and French Reformation," it was none the less a child of its age and in its fundamental positions it was in harmony with the other confessions of the Reformation. It does not anticipate, directly or by implication, the theological thought of our day. It must be remembered, also, that there are different types of modern theology shading almost imperceptibly from conservatism to mediationalism, from mediationalism to liberalism, and from liberalism to radicalism. We shall compare the doctrinal system of the Catechism with the theological positions set forth in works like William Newton Clarke's *An Outline of Christian Theology*, William Adams Brown's *Christian Theology in Outline*, and Réville's *Modern Christianity*. All of these are liberal in spirit and have been favorably received by many ministers and teachers in Europe and in America.

I.

THE premise from which the Catechism proceeds is the doctrine of total depravity held by all the evangelical

Reformers. Its first part is an exposition of the cry of Paul: "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7:24). Man's depraved and helpless condition is traced to "the fall and disobedience of our first parents, Adam and Eve, in Paradise." Through the transgression of the first man "our nature became so corrupt, that we are all conceived and born in sin," and are "wholly unapt to any good and prone to all evil." Sin is transmitted from generation to generation, not simply as a tendency to evil, but as personal guilt which God will punish "in just judgment in time and eternity." For "He is terribly displeased with our *inborn* as well as our *actual* sins." Authority for this doctrine is found in the first chapters of Genesis, in the epistles of Paul, and, indeed, in the Scriptures generally. Those who teach and those who learn the Catechism are supposed to accept its theory of total depravity as revealed truth.

Back of the conception of human depravity is the dualism which is a characteristic feature of the old Protestant theology. It comes into view in a sharp contrast between the divine and the human, the natural and the supernatural, law and grace, works and faith, reason and revelation, the world and the church, the reprobate and the elect, the lost and the saved. The world at large is alienated from God and under the curse of the law. He has chosen a particular people to whom He makes known His will and for whom He has ordained His grace. The church is composed of the saints; the world, of sinners. The former are predestined to eternal life; the latter, to eternal damnation.

Modern theology accepts the reality and the universality of sin as well as the solidarity of the race. These ideas are attested not only by the Scriptures, but by

human experience and by the facts of natural and social science. It does not, however, receive as final the explanation of the origin of sin in the third chapter of Genesis. The account of man's fall is regarded as a beautiful legend, rich in religious insight into his relation to God, into the nature of sin and the mode of its operation in human life everywhere and always. Yet it has not the value of exact history or of a final and infallible solution of the origin of evil. In denying the finality of this narrative theologians, however, do not ignore the fact of universal human experience which it seeks to explain. Every age has found sin a tragic reality and has endeavored in one way or another to explain and abolish it. The Hindus and the Greeks considered it as ignorance, the Semites as disobedience; however it may have been conceived, it was recognized as a devastating force in the individual and the social life. Now, the responsibility for its existence was laid on the individual, and then, on the social order. To-day it is more and more clearly perceived that it is part of both the individual and the racial life. Both need to be transformed before either can be free from the power and the blight of sin.

How sin originated no one can tell. Many hypotheses have been and are being advanced, yet none may be a satisfactory solution of the great mystery. Far more important is it that we recognize its presence and seek its destruction. While it is a universal fact, entering into the individual and the social life, it cannot, however, be maintained in the light of human experience that we are so far depraved, that "we are wholly unapt to any good and prone to all evil." There is a soul of goodness even in things evil. In the history and in the literature of the nations one finds splendid virtues alongside of loathsome vices, refined altruism alongside of brutal

egoism, heroic self-sacrifice alongside of reckless self-aggrandizement. Men are neither perfectly good nor totally depraved. They are a tangle of good and evil; now better, now worse, according to the stage of civilization which they have reached. The good is to be nurtured and developed until the evil is brought under and finally overcome. In all ages prophets and reformers, though they emphasized man's depravity, nevertheless made their appeal to the reason and conscience of men, that they might quicken the latent divinity in them and gradually deliver them from the power of sin and death.

The dualism of the old theology disappears in the new. God and man are essentially akin to each other; God seeks man and man gropes after God. The whole race, not a part of it, is under divine discipline. Each stage of civilization and religion represents an effort of God to realize His life in the soul of men. The whole of life, as well as the whole of humanity, is under divine control. Man is fitted by nature to receive revelation, every human discovery is a divine revelation, and every human virtue is a fruit of divine grace. Containing the revelation of Jesus, the fulness of the Godhead bodily, the Bible is a unique book and the standard of faith; yet the literature of the nations, in which human life is mirrored in its social, moral, and religious forms, also contains divine revelation. "From the beginning God has written his gracious purpose in the heart of man and the disclosure which he has made of himself in Christ is recognized by those to whom it comes as the fulfilment of their own inner prophecy."

Redemption is not an afterthought of God, following the tragedy of the fall, nor "an exception to God's ordinary working, but the normal method of his activity." It is not confined to a group larger or smaller, whom

God has arbitrarily chosen from the rest, that he may make them subjects of his redemptive activity, but it concerns all men alike, though in different order and degree. "All history is part of a single process, in which God is training men for membership in his kingdom. In other words all history is the history of redemption."

The training of humanity is a slow and wearisome process of ages. Religious and ethical changes are not made in a moment, but in centuries and millenniums. Even when there are apparent exceptions and sudden changes take place, they are the blossoming and fruitage of latent forces which have been silently working for long periods of time. Man advances spiritually and ethically by gradual development, not by sporadic revolution.

Consequently the history of mankind cannot be divided into two antithetic sections—a kingdom of evil and a kingdom of righteousness, the state of sin and damnation and the state of grace and salvation, the saints and the sinners. It must rather be conceived as consisting of stages in the upward progress of the race under the discipline of God; each stage having only a relative degree of goodness, and being still hindered and hampered by the power of sin and the pang of guilt. The highest and ultimate stage is reached in Christianity, in which alone men find the completion of their aspirations and the crown of life.

II

IN the second part of the Catechism the way of salvation is explained. Man, by reason of "his inborn as well as actual sins," is under the curse of the law and subject to temporal and eternal punishment. "God is,

indeed, merciful, but He is likewise just. His justice requires that sin which is committed against the most high majesty of God, be, also, punished with extreme, that is, with everlasting punishment both of body and soul" (Qu. 11). The mercy of God cannot act before the justice of God is satisfied. Who can make full satisfaction for man's sin? Not man himself; "on the contrary, we daily increase our guilt" (Qu. 13). Nor can any creature make satisfaction for us. One, who is true and righteous man and at the same time true God, must become our mediator and redeemer. For God requires that "the same human nature which has sinned should make satisfaction for sin"; yet only a sinless man can satisfy for sinners (Qu. 16). He must be true God, that by the power of his Godhead he might bear, in his manhood, the burden of God's wrath, and so obtain for and restore to us righteousness and life" (Qu. 17). Such a mediator and redeemer we have in Jesus Christ, who is revealed unto us in the Holy Gospel. In answer to Anselm's question *Cur deus homo?* (why did God become man?) the Catechism says, in substance: that He might make full satisfaction to the justice of God for our sins. This satisfaction was made by "the sacrifice of Christ on the cross" (Qu. 67). This is the theory of atonement as taught in the Catechism. It is in substantial agreement with the doctrine of all the Protestant confessions. It is based upon a dualism in the nature of God. "Justice (holiness) and love represent independent elements in the divine being, each requiring its own appropriate gratification." The justice of God expresses the opposition of the righteous God to sinful man, an opposition which requires the punishment of all unrepented sin; the mercy of God expresses his gracious purpose to redeem his elect through the forgive-

ness of their sins. These are two apparently inconsistent, if not contradictory, impulses. The chief problem of the theologian is to discover the way in which this inconsistency can be overcome, and the love of God gratified consistently with his holiness. This was presumably accomplished through the atonement of Christ.

The dualism in the attributes of God required the Trinitarian distinctions in the being of God. According to the satisfaction theory of the atonement, "God is able to harmonize the conflicts of the claims of justice and mercy in his own character, because as the second person of the Trinity, the representative of mercy, he is able to bear the penalty inflicted by himself as the first person, the representative of justice." The doctrine of the ontologic trinity is made to serve a theory of redemption.

Modern theology does not predicate a dualism in the character of God. His justice and His mercy are not two antithetic attributes, each requiring its own appropriate gratification. God is conceived as holy love. Holiness denotes his moral excellence, and love is the motive and method in which his holiness comes to expression. There is no inconsistency between them. God is not holy when he punishes, and loving when he forgives, as in the old theology. God is holy in his love, and loving in his holiness. He is not gracious to some men and just to others, but always and everywhere both just and gracious. His attitude toward every man is that of the father in the parable of the prodigal.

The motive of the incarnation is, therefore, to satisfy not the *justice* of God but the *love* of God, *His whole* being, which constantly goes forth toward men to save and to sanctify, and which could not be satisfied until it had done all that infinite love can do for the benefit of His creatures. The primary purpose of the incarnation

is revelation—the revelation of the *grace* and *truth* of God in the Word made flesh. “As many as received him, to them gave he the right to become children of God” (John 1:12). Redemption is effected by revelation, atonement by incarnation, and satisfaction is made of the whole nature of God and of the deepest needs and the highest aspirations of man.

The death of Christ is not without profound significance. No one may be able to define its full meaning. It becomes more and more clear, however, that in His giving of Himself and His life for others, the world was taught the principle of vicarious redemption—the sacrifice of self for others, of the individual for the good of all—and so a new way was opened and a new enthusiasm inspired for the realization of a human brotherhood, the ideal underlying the conception of the unity and solidarity of mankind.

Jesus thus becomes more than a divine expedient to satisfy eternal justice. He is the manifestation of God in human form. “In a sense far higher and truer than was the case with the older theology,” says Prof. W. A. Brown, “modern theology makes the person of Jesus normative for its thought of God. The old theology constructed its doctrine of Christ’s person in the light of a preconceived conception of God. Jesus was two persons in one nature, a God who for the time had assumed the form of man, but whose real nature was unaffected thereby. Modern theology thinks of Jesus as a man, but a man through whom God’s spirit has found such complete expression that it is possible to see in his character the perfect revelation of the heart of God. To believe in God, as modern theology conceives of him, means to extend throughout the range of universal experience that same gracious purpose and consistent

character which Jesus has revealed within the conditions of human life." In other words, wherever and whenever one finds God, He is essentially like Jesus. In this sense Jesus pre-existed before all worlds, pervades the whole universe, and is the goal of all cosmic and historical processes.

The ontological distinctions in the Godhead have not the same meaning in the new as in the old theology. The Trinity is a truth of Christian experience before it becomes an object of philosophical speculation. "The distinctions with which it deals concern man rather than God. They express different aspects in which God manifests himself to us as we contemplate different phases of his redemptive activity. He manifests himself in the order of nature, the natural processes which are the necessary presuppositions of religious experience. He manifests himself in historical revelation and supremely in the person of Jesus Christ our Lord. He manifests himself, finally, in that personal experience through which we apprehend Jesus as the revelation of the God of all the world. In all three aspects it is the same gracious God who is revealed. The tragic contrast between the demand of justice and the appeal of mercy, which gives dramatic interest to the older doctrine, has completely disappeared" (Prof. Brown's interpretation of Dr. Clarke's Idea of God).

III

THE objective redemption wrought out by "the sacrifice of Jesus Christ on the cross" is appropriated by men through faith. Not all men are saved by Christ, as they have perished by Adam; but "only such as by

true faith are ingrafted into Him and receive all His benefits" (Qu. 20). Faith is, indeed, more than assent to the truth in the Scriptures. It is, also, "a hearty trust, which the Holy Ghost works in me by the Gospel, that not only to others, but to me, also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits" (Qu. 21).

When we seek for the object of faith, the Catechism offers two answers. According to the one it is "necessary for a Christian to believe" all that is promised us in the Gospel, which the articles of our catholic undoubted Christian faith teach us in sum (Qu. 21),—*i.e.* all that is contained in the Apostles' Creed and its exposition in the Catechism. This is clearly expressed in Question 59: "But what does it help thee now, that thou believest all this?" "All this" refers to the questions explaining the Creed from 24-28. The answer says: "That I am righteous in Christ before God, and an heir of eternal life." From this point of view faith resolves itself into the acceptance of a system of doctrines as these are contained in the articles of the Creed. It involves far more, or from another point of view far less, than a hearty trust in the Heavenly Father as revealed in Jesus Christ.

On the other hand, the object of faith is "the sacrifice of Jesus Christ on the cross." This is most clearly taught in Question 67, though it runs through the whole Catechism. In this question we are told that the Word and the sacraments are designed "*to direct our faith to the sacrifice of Jesus Christ on the cross as the only ground of our salvation.*" For the "Holy Ghost teaches in the Gospel, and by the Holy Sacraments assures us, *that our whole salvation stands in the one sacrifice of Christ made for us on the cross.*" From this point of view

faith resolves itself into trust in the efficacy of Christ's sacrificial death, by which God's justice is satisfied and on account of which "the perfect satisfaction, righteousness, and holiness of Christ" are imparted to the believer. We are not only to trust in the atonement which Jesus has accomplished between God and man, but to accept, also, a definite theory according to which it was effected and its benefits are made over to us. The Gospel becomes the proclamation of the atoning sacrifice on Calvary and the benefits which accrue from it to at least a part, if not the whole, of mankind.

Modern theology professes to take a broader view of Jesus Christ and his work, and accordingly of the object of faith. He came not merely to offer an atoning sacrifice, but to show men the Father. The "Word and the Sacraments" are "to direct faith" not only to "the sacrifice of Jesus on the cross, as the only ground of our salvation," but to the grace and truth of the Heavenly Father made manifest in the life, death, and resurrection of Jesus Christ. Faith is trust in the Father who is ever with us, watches over us, provides for us, hears our prayers, forgives our sins, directs our lives, and receives us into His eternal home. Réville says: "In the gospel of Jesus God is the heavenly Father who forgives the penitent sinner because He is merciful and ready to forgive. To pardon the prodigal in the parable it was not necessary for the older son to be crucified." God will not inflict "the burden of his eternal wrath against sins" upon the innocent in order that he may redeem the guilty—a conception which is contrary to God's nature as revealed by Jesus and is abhorrent to the enlightened moral sense of our age. Yet God suffers for the sinner, even as a father for his wayward child. It is the suffering of love for the lost. The sinner, also,

suffers for his sin, but it is the just punishment of the guilty for his transgression. The innocent suffer with the guilty. Not even the Father can save the prodigal before the prodigal has responded freely to the deepest yearnings of his soul and cried: "I will arise and go unto my father." No atonement without suffering—the unspeakable anguish of the Father for his rebellious child, the unspeakable grief of the child for his sin against the Father. The sinner's guilt is expressed in the psalmist's cry: "Against Thee, Thee only have I sinned!"

Faith, as defined by modern theology, is not simply trust in a series of propositions explaining the facts of redemption, or in a great transaction, or in a theory of atonement; all of which may grow out of faith. But it is living fellowship of the soul with God as made known to us in the life and the teachings of Jesus Christ. This fellowship is brought about by a proclamation of "the Word of Life." "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his son Jesus Christ" (I John 1:3). Thus, by the mystical power of the Christ abiding in the Christians and made known in words and deeds, faith is generated in men, and men are brought into the fellowship with the Father and with his Son Jesus Christ. They become partakers of the divine life even as the branches share the life of the vine. A conception of salvation and of faith, it is claimed, far more vital and ethical, more in accordance with the teaching of Jesus and the moral sense of men, than that which underlies the satisfaction theory of atonement in the old Protestant theology. The Catechism, in more than one question, points toward this larger view of faith and of the Christian fellowship, yet its controlling idea from beginning to end

is the saving efficacy of "the one sacrifice of Christ made for us on the cross" (Qu. 67).

IV

IN its conception of Christian life and piety the Catechism is individualistic and other-worldly. These characteristics appear from the beginning to the end of the book. The individual seeks "comfort" for himself "in life and in death." He is taught the greatness of his sin and misery. By faith he is assured "that not only to others, but to him also, forgiveness of sins, everlasting righteousness and salvation are freely given by God" (Qu. 21). The eternal Father of the Lord Jesus Christ is *his* Father, who will provide for him, defend him, and turn all things to his good in this vale of tears. At His second coming He will take *him*, "with all his chosen ones to Himself into Heavenly joy and glory" (Qu. 52). The Holy Ghost makes him by true faith partaker of Christ and all His benefits. He is assured that he is, and forever shall remain, a living member of the same.

The social order is not recognized as an object of redemption. The Christian is, indeed, in the world, but he longs to be delivered from it; and while he is in it he must suffer its hardships and fight its temptations until the Lord comes. Yea, it is "a vale of tears" in which our only comfort is that "whatever evil God sends upon us He will turn to our good." He rules and overrules the world for His glory and for the benefit of "*His chosen ones*." There is not a single suggestion that the family, the state, the industrial system, and the civic order are to be transformed by the power of the Gospel, and that the kingdoms of the world are to be controlled by the spirit of the Christ.

The Church, that is, "the chosen communion" which the Son of God by His word and Spirit, gathers, defends, and preserves for Himself unto everlasting life, out of the whole human race, from the beginning to the end of time (Qu. 54), takes the place of the social order. It is essentially different from it. The Church will continue, but the social order will be destroyed. The interest of the Christian centers in the Church, not in the social order. According to Question 55, he is to "feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of *other members*." The "other members" belong not to the social community of which the believer is a part, but to the "chosen communion" of which he is and forever shall remain a member. The petition, *Thy Kingdom come*, in the Lord's Prayer is defined (Qu. 123) to mean the government of God's word and spirit, so that "we (all Christians) may submit ourselves unto Thee always more and more," that *the Church* may be preserved and increased, that the works of the devil may be destroyed. All this is to continue "until the full coming of Thy Kingdom wherein Thou shalt be all in all." The coming of the kingdom, in this sense, is wholly different from a transformation of society, as it exists in different lands, into a Christian order. It is something that is to be established at the end of the age on the ruins of the world by the power of the coming Christ. His "chosen ones" in the church militant and in the church triumphant, and only they, will share the privileges and joys of the heavenly régime.

With this view of salvation, of the secular order, of the Church, and of the Kingdom, naturally goes a certain type of piety, in which there is a passive as well as an active spirit. The Christian is to bear patiently the ills of life, because he knows that God will turn to his

good whatever evil He sends upon him, and because he looks forward to a glorious deliverance and everlasting joy. He therefore suffers, trusts, and hopes. In view of divine providence we are to "be patient in adversity, thankful in prosperity; and for what is future have good confidence in our faithful God and Father that no creature shall separate us from His love" (Qu. 28). In all our sorrows and persecutions we are to await, with uplifted head, the Judge from heaven, "who shall cast all His and my enemies into everlasting condemnation, but shall take me, with all His chosen ones, to Himself, into heavenly joy and glory" (Qu. 52).

The Catechism, however, does not fail to sound an aggressive and even a militant note in the Christian life. The believer is a "member of Christ and thus a partaker of His anointing," for four reasons: that he may confess His name; may present himself a living sacrifice of thankfulness to Him; may with free conscience fight against sin and the devil in this life; and hereafter, in eternity, reign with Him over all creatures" (Qu. 32). The *motive* for good works is also fourfold: "that with our whole life we may show ourselves thankful to God for His blessing, that He may be glorified through us; that we ourselves may be assured of our faith by the fruits thereof, and that by our godly walk we may win others, also, to Christ" (Qu. 86).

Good works are defined in detail in the third part of the Catechism, based on the Ten Commandments and the Lord's Prayer. In the two tables of the Law we are taught the "duties we owe to God" and "the duties we owe to our neighbor." The duties to God are summarized in Question 94: "that I rightly acknowledge the only true God, trust in Him alone, with all humility and patience expect all good from Him only, and love, fear

and honor Him with my whole heart." The duties to our neighbor are set forth in passages like the following: "to give Christian alms" (Qu. 103); "to show all honor, love and faithfulness to my father and mother, and to all in authority over me" (Qu. 104); "God requires us to love our neighbor as ourselves, to show patience, peace, meekness, mercy and kindness towards him, and, so far as we have power, to prevent his hurt; also to do good to our enemies" (Qu. 107); "God views as theft also all wicked devices whereby we seek to draw to ourselves our neighbor's goods, whether by force or with show of right, such as unjust weights, ells, measures, wares, coins, usury, or any means forbidden of God" (Qu. 110); "So far as I can, defend and promote my neighbor's good name" (Qu. 112). These are moral ideals of the highest order and constitute one of the finest parts of the Catechism.

The militant note is heard in Question 32: "And [I] may with free conscience fight against sin and the devil in this life." In Question 105 the sword is entrusted to the magistrate, "to restrain murder."

What is the purpose of this life of chastity, obedience, honesty, almsgiving, benevolence, and warfare against sin and the devil? It is for the attainment of personal holiness, the alleviation of man's misery, the certification of the truth of faith, the winning of others to Christ, and the glorification of God through the virtues of His people. These are profound motives for Christian living. Yet their end is not the gradual transformation of the social order into a Christian society, but a preparation of "His chosen ones" to receive the Lord at His coming, and "hereafter, in eternity, to reign with Him over all creatures" (Qu. 32). Here the Catechism, magnificent as are its religious and ethical teachings, is bound

by the individualistic and other-worldly conceptions of its time. With its fine emphasis on a personal experience of salvation and a life conforming to the will of God, it does not intone, with equal force, the necessity of social service which finds its fontal source in Christ's revelation of God and His passion for humanity. The contrast between the individualism of the past and the sense of social relationship in the present is clearly drawn by Prof. Wallace: "A single life may find salvation for itself, but it may be doubted whether such salvation is worth the trouble. It [*i.e.* the change to modern sense of social relationship] is a transition in human history which can be compared with nothing less than the transition from the astronomy of Ptolemy to the astronomy of Copernicus. Instead of a center of interest fixed in the individual life, round which, as a satellite, the social order moves, the problem of the individual is now seen to lie within a vastly greater system, to whose laws its orbit must conform, and as a part of which his own life must be fulfilled. How to adjust one's personal aims within the organism of the common good; how to realize one's self as a member of the social body; how to secure the stability of the social order by the coöperative consecration of the individual—that is the essence of the modern social question, and it delivers one from the Ptolemaic ethics of self-centered morality and sets one in a Copernican universe of social unity and service. It is not only a new social science, but a new social conscience; a categorical summons to the person to fulfill his function within the social whole."

The emphasis in modern theology on social, as well as individual, redemption is a necessary consequence of a change in the conception of God growing out of a clearer comprehension of the revelation of Jesus. Christian soci-

ology is rooted in Christian theology, and is its flower and fruit. The professors of systematic and of practical theology are expounding the same revelation of God, the one in theoretic and the other in practical form. The God whom Jesus reveals in his life and teaching not only awakens in men a new sense of the infinite worth of the human soul, but also a new passion for social service. He awakens in us sorrow, not only for our own sins, but also for the sins of our fellows. We shall not be satisfied merely with our own salvation, but with the salvation of the world. The kingdom which Jesus proclaimed is a brotherhood of men and nations united by the everlasting Father. As a son of God the individual man, of whatever race or class, gains a new social value. He is the equal of every other man in the world. He is no longer an isolated individual. By the doctrine of brotherhood, or the divine family, he comes into vital connection with every other man, and there is founded a new conception of the solidarity of the race. The Church, therefore, is not an end in itself, but an organ for the realization of the kingdom of Christ on earth. In the words of Henry Churchill King, "the prayer, 'Thy will be done,' is no cringing cry; it is no slave's submission to superior strength; it is no plaintive wail; it is no outcry of an enfeebled, broken will, as we may be sometimes tempted to think. Rather it is the highest reach of a will superbly disciplined to a world's task, enlightened by a reason that can think the thoughts of God, inspired by an imagination that sees the ultimate consummation, warmed by a heart that feels the needs of men and glows with the greatness of the Father's purpose for them" (*Education and National Character*, p. 9). "The single life," says Prof. Peabody, "has become uninterpretable except in its relation to the life of

others. The economics of *laissez faire* is displaced by the economics of combination; the ethics of self-culture is succeeded by the ethics of social service; and religion, instead of setting itself to save the person out of the wreck of a lost world, summons the person to bring the world itself, like a seaworthy vessel, safe to its port. The world, as a book which was among the first signs of the new spirit affirms in its title, 'is the object of redemption.' "

Men's motives will be commensurate with God's motives. The scope of His love is as wide as the universe and comprehends humanity. He does not confine His gracious activity to a single nation nor to a "chosen communion," gathered out of the whole human race, which he defends and preserves and finally takes "to Himself into heavenly joy and glory." "We cannot think of him," says Prof. Clarke, "except as universal in his relations. He must be one God equally related to all souls and to all existence." He is seeking the redemption and the perfection of humanity. All history is a redemptive process; and the goal of the universe and of humanity is the realization of the Fatherhood of God and the brotherhood of men. This end is gradually achieved by personal effort, by social amelioration, by the discipline of life. The assurance of ultimate victory and the perennial inspiration for continued endeavor are found in the essential divinity of humanity and in the essential humanity of divinity. Man must have God to be truly man; God must have man to be truly God. Some day the prodigal will come to himself, and some day the Father will cast His arms around the penitent son, and His joy will be full. With a vision of God and of man such as Jesus had, He made known to the Jews the ultimate motive of His life, yea, of every Christian life, when

he said: "My Father worketh even until now, and I work" (John 5:17).

If God is not working in the universe toward a definite goal, and the world is evil and beyond the hope of redemption; if He limits His grace to a chosen communion, and all who are beyond its bounds are under condemnation; if the Church is the ark on the troubled sea of life which alone God guards and guides with special care into the eternal haven; then the scope of men's activity will indeed be coördinate with that of God. They will seek their own salvation and, perchance, the salvation of those whom God has chosen. They will live in the Church and pray for its welfare; the world beyond is not an object of redemption. There is no inspiration to labor for a hopeless cause, a cause for which even God is not working. The Church becomes self-centered and, instead of giving its life for the world, it saves itself and looks forward to a glorious consummation in heaven. So long as men believe in a God who seeks His glory in the salvation of a part of the race, whose kingdom is beyond the world and not in it, they will have neither enthusiasm for humanity nor passion for social service.

When we catch a glimpse of His hand in the vast universe, when we feel the throbs of His pulsating heart in the bosom of Jesus, when we hear the cry of His boundless love for His rebellious sons, when we discern His infinite patience wooing and winning wayward humanity, when we behold Him with His everlasting persistence going after the lost until He finds him, who of us will not take up his cross, live for his fellows, and die with his Lord? "My Father worketh even until now, and I work!"

CHAPTER VIII

THE HEIDELBERG CATECHISM AND RELIGIOUS EDUCATION—THE OLD CONCEPTION OF RELIGIOUS EDUCATION

RELIGION and education have always been closely associated. However crude a religion may have been, it has usually been propagated by educational methods, perchance equally crude. For the conception of the nature of religion largely determines the method of its propagation. If religion is a series of sacred transactions before God, conducted by an authorized person in behalf of a family, tribe, or nation, religious education is reduced to a witnessing of ritualistic performances and an observance of religious rubrics. If religion is a compend of divinely revealed dogmas and precepts, authoritatively promulgated, religious education requires assent to doctrine and obedience to rules in the domestic, social, and ecclesiastical relations of life. If religion is a state of mind or a succession of ecstatic emotions, superinduced by ascetic practices or dramatic representations, religious education becomes a discipline in monastic rules or an initiation into sacred mysteries. If religion is the fellowship of men with God through faith, and of men with one another in love, religious education has for its end the manifestation of the living God and the realization of His life in the lives of His people. "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:4), is the goal set for men by the

greatest teacher of religion. Godlikeness is the supreme purpose of religious education.

I

THE Christian religion was originally established and spread by educational methods. "Jesus came into Galilee preaching the gospel (good tidings) of God" (Mk. 1:14). He appealed through his message to the reason and conscience of his hearers; and many of them believed. He spent his brief ministry in "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases" (Matt. 4:23). The Sermon on the Mount and the parables are models of pedagogic art. God is made known to men in concrete symbols taken from daily life and in words which the common people loved to hear. He not only taught the multitudes, but he chose certain men that "they might be with him, and that he might send them forth to preach" (Mk. 3:13). The command in Matt. 28:19-20, whether spoken by Jesus or not, is true to the spirit of his gospel; and his first followers faithfully fulfilled it even from Jerusalem to Rome. "The early Christian literature, such as the Epistles, the records in Acts, and the Didache or Teaching of the Apostles, are all the products of the teaching motive, and all bear testimony to the prominence of the teacher and his work." The leaders in the primitive congregations were at first not executive or administrative officers, but men who preached and taught—apostles, prophets, evangelists, pastors, and teachers. Their function was "to fit his people for the ministry, and for the building up of the body of Christ" (Eph. 4:12).

In course of time Christianity in its original form underwent serious modifications. The simple gospel became mysterious dogma. The community of disciples and brethren was turned into an institution of priests and laymen. The breaking of bread and the prayers were transformed into sacraments and rituals. Yet, even then, religious education was not abandoned, though its character naturally conformed to the ruling conception of Christianity. The catechetical schools of the Fathers, the universities and the monasteries of the schoolmen and monks, the sermons, tracts, bible translations, commentaries, confessions, and catechisms of the Reformers—all bear witness to the continuity of religious education through the centuries of Christian history.

A comparative study of the educational motives and methods of Catholicism and of Protestantism will enable us to understand the significance and consequences of the ideals and program of so progressive an organization as the Religious Education Association organized in this country in 1903.

II

THE Catholic system of education is based upon a distinctive conception of God and of His relation to the world. God is located in the heavens, and the world is separated from God. He is a king and judge who has ordained laws, and dispenses justice. Men by nature live in ignorance and sin. They have neither ability to know the truth, nor power to obey the law, of God. Both the natural and the social order are helplessly depraved, alienated from God and under the sentence

of death. The hymn of Bernard of Morlaix, of the 12th century, describes the feeling of devout men of that time:—

“The world is very evil
The times are waxing late,
Be sober and keep vigil,
The Judge is at the gate.”

In the bosom of the natural order God mercifully established a supernatural institution, the *Civitas Dei* (the City of God), on earth. In it alone are to be found saving knowledge and saving grace. They are entrusted to a divinely ordained hierarchy who are guardians of truth, dispensers of grace, and lords of men. Men are saved from the world and protected in the world by submitting to the sacraments, by assenting to the dogmas, and by observing the ordinances of the Church. Both the individual and the social order are to be brought under the control of a supernatural institution. Only then is the world made tolerable until the final deliverance, for which the believers pray and wait:

“O come, O come Emmanuel,
And ransom captive Israel;
That mourns in lowly exile here,
Until the Son of God appear.”
Latin Hymn of the 12th Century.

The highest type of piety is to flee from the world and to find solace and peace in ascetic practices and in monastic seclusion. The theology of Catholicism finds its ethical expression in monasticism. Luther describes a picture of his time, illustrating the superiority of the monastic life. A ship is sailing heavenward. In it, as passengers, are priests and monks. The laymen are swimming in the sea, some holding to ropes thrown from the ship, others helplessly sinking in the waves of world-

liness. Authority and obedience, world-flight and self-mortification are the notes of mediaeval piety. The life of solitary contemplation is the highest ideal. Thomas Aquinas longs for the peace of a life dedicated solely to the contemplation of God. Even when works of charity are done and social service is rendered, the motive is to win favor with God and to attain personal holiness, not to transform the world and to make the will of God the law of the nations. "Social conditions are accepted as if man had no power to alter them" (Eucken). The two orders, the secular and the sacred, are sharply separated and even mutually exclusive. Thomas Aquinas says: "Man is so placed between the things of this world and spiritual goods, in which eternal blessedness consists, that the more he depends on the one of the two, the more he is removed from the other, and *vice versa*." "The highest wisdom," according to Thomas a Kempis, "is to rise to heaven through contempt of the world."

The mediaeval view of the universe and the position of leadership assumed by the church are inseparably related. "The teaching of the church," says Kuno Fischer (*Descartes and his School*, Eng. tr., p. 133), was identified in the closest manner with the system of Aristotle and with the Ptolemaic astronomy. Nay, more, it seemed to have the authority of Scripture. The two fit each other as scene and action; the earth the center of the world; the appearance of God on the earth; the Church the *Civitas Dei* on earth, the center of humanity; hell under the earth, heaven above it; the damned in hell, the saved beyond the stars, where the orders of the heavenly hierarchy ascend to the throne. The whole structure of limited and local conceptions totters and trembles as soon as the earth ceases to be the center of

the universe and heaven its dome."

The mediaeval system of education, which is assumed to be essentially religious, rests upon these theological and philosophical presuppositions. The individual is part of a lost world and in his natural estate must perish with it. His only hope is to be saved from the world through the divine institution of salvation, the Catholic Church. In her fellowship he finds the means of grace and discipline in righteousness. The goal of his endeavors is to exalt the Church and to reach the celestial home—

"O sweet and blessed country
The home of God's elect!
O sweet and blessed country,
That eager hearts expect."

Bernard of Morlaix, 1150.

All education, according to this view, is necessarily under the control of the Church. The teachers are either priests or monks. The aim of education is personal salvation by bringing men to assent to divine dogmas and to obey divine precepts. The spirit of education is dogmatic, not scientific; monarchical, not democratic; individualistic, not social; other-worldly, without vital interest in this world. It is an attempt to impose an order of thought and action *upon* men, rather than to educe it *from* men. It has little regard for the individual reason or conscience. It does not develop personality, but domineers it; it does not transform society, but lords over it. The highest function of men is to conform to a supernatural system to which they have no vital relation. They assent to dogmas, obey ordinances, and observe rituals, not because these forms are a spontaneous expression of an inner experience, but because they are an arbitrary mandate of a supernatural sovereign. The

acme of piety is to glorify an institution rather than to develop manhood; to save oneself rather than to save the world. When a man finds that his conscience, reason, and spiritual aspirations contravene the prescribed system, he gives evidence of a perverted will, and, unless he repents and submits, he is on the way to perdition. All the independence of the individual is surrendered and the Church becomes the conscience of mankind. The reason is hedged in, the will is curbed, and the feelings are uttered in stereotyped forms.

The Catholic Church, as the representative of God on earth, insists on having all education under its supervision. It opposes the public school because it is secular and irreligious. It discourages scientific investigation and democratic government, save as these are conducted under its control. Individual initiative, whether in the realm of thought or of action, is encouraged only when it remains within the bounds set by ecclesiastical authority. The "laity" never reach the age of discretion, but remain "children of Mother Church" with prescribed readings and father confessors to the end. A magnificent system this for the making of a powerful institution and great hierarchs, but not for the making of men and nations, independent, true, and free.

From the cradle to the grave the Church instructs and directs its members. The order of its life is embodied in the sacramental, the penitential, and the liturgical system. In the home, the school, and the sanctuary, through the feast days and fast days of the church year, by artistic symbols, by processions, by catechisms, and by prayer-books, the child is reared a loyal member of the Church, and is in perpetual training for the beatific vision.

III

THE Reformation marks a great change in the conception of Christianity and of human life. The religious reform was closely related to the general transformation in intellectual and social conditions. A new era in the history of mankind was dawning. The impulses toward freedom of thought and action, which had been repressed for centuries by priest and prince, were given wide scope in the revival of learning and in the expansion of industry and commerce. The gloom of the mediæval saint gave way to the joy of the modern humanist. Men's minds awoke as if from a long sleep. "Life became more spontaneous," says Eucken, "free thoughts of God and the world, and a belief in a spiritual and a divine life even beyond the pale of ecclesiastical forms, arose and created the joyful mood of a fresh dawn. The eye was opened to the beauty of the surrounding world, while thought and reflection were captivated by the wealth of natural objects. Moreover, radical social changes were begun which were the harbingers of a new order. The feudal system was inwardly broken; a powerful middle class arose, and with it the influence and honor of the burgher's toil increased; still other social strata sought recognition, and demanded a better standard of living. All this finally led to a change of ultimate beliefs."

Yet the Renaissance with all its fine impulses and its fulness of life would never have evolved into a religious reformation. A sovereign personality, a prophet, was needed who had a new vision of God, who was stirred by the spirit of a new age, and was strong enough to bring the progressive forces under the control of a religion in which fellowship with God was not a hindrance

to the unfolding of personality, but a presupposition for the realization of the highest type of individual and social life. Such a personality was Luther, in whom all the spiritual currents that coursed through the Reformation became flesh and blood.

He struck radical and modern notes; he was a keen critic of Mediaevalism, and the foremost prophet of Modernism. He had a passionate longing for immediate access to God, a burning desire for personal assurance of salvation. He found a new and living way to the throne of grace through Jesus Christ revealed in the Scriptures. He put his trust in divine grace and not in human merits. A miracle of love in Christ Jesus has spanned the otherwise impassable gulf, and man is a child of God again. Every believer shares in the prophetic, priestly, and kingly prerogatives of his Lord. He has the right to read and interpret the Scriptures, to approach God without the mediation of Virgin, saint, or priest, and to take part in the government and administration of the church.

The necessity of a mediating hierarchy, whether in heaven or on earth, of an elaborate sacramental system, and of the priestly power of absolution, was no longer felt by the man who had found pardon and peace by grace through faith in Jesus Christ. The penitential system, which had become a burden on men's shoulders greater than they could bear, works of merit by fasting or by pilgrimages, by masses or by prayers and invocations, the assumption of authority of a *jure divino* papacy or episcopacy, had lost their meaning for one who had entered upon "the freedom of a Christian man."

The new relation of the Christian to God, which Luther defined in his tract on *The Freedom of a Christian Man*, not only liberated him from the bondage of ordinances and the rudiments of the world, from the

arbitrary impositions of kings and prelates, from the pain of guilt and from the terror of judgment, but it also brought him into a new relation to man and to the natural world about him. The Christian is lord of all and subject to none by faith; he is lord of none and servant of all by love. He is free to obey the will of God and bound to serve his fellowmen. "From faith," says Luther, "there flow love and joy in the Lord, and from love flows a glad and free spirit anxious to do service to others without thought of gratitude, of praise or blame, of gain or loss." He felt constrained to render social service by the work and sacrifice of Christ. "As Christ offered Himself to me, so will I give myself to my neighbor as a sort of Christ (*quandam Christum*), in order not to do anything in this life except what I see is necessary, useful, and salutary to my neighbor, since I myself have a superabounding share in all good things in Christ." None felt more keenly than Luther the wrongs done to Germany by Rome, and none did more to kindle the fire of national enthusiasm and foster national self-respect. In his *Appeal to the German Nobility* he published a program of social and moral reform, and throughout his life he took a keen interest in the political affairs of his country. "Thus, although in theory," says Prof. Thos. Hall (*History of Ethics within Organized Christianity*, p. 478), Luther remained entangled in the other-worldliness of the monastic conception of life, he in point of fact was the foremost herald of the new message, that is yet as old as the Old Testament prophets of the eighth century, and the prayer of our Lord, that God's kingdom is to come to this earth, and that here his perfect reign is to be made clear in the moral and political worlds."

He put personal experience of divine grace and the

witness of the Holy Spirit in place of dogmatic authority and implicit faith. He abolished the line of separation between the sacred and the secular. He put life before doctrine and vital righteousness before formal correctness. He taught men as no one had taught it before, that "the daily task is sacred." In hymn and sermon, in work and life, he proclaimed anew the old message, "Rejoice in the Lord always, again I say, rejoice"—a profounder joy in life than even humanism could inspire.

Yet, with all his modern sympathies and intuitions, it is perfectly vain to claim that Luther, or any one of the Reformers, belonged wholly to the modern world. He was in many respects, as Troeltsch says, *eine mittelalterliche Erscheinung* (a mediæval phenomenon). Both Luther and Calvin carried over into historic Protestantism many elements which have since become a serious hindrance to the logical and practical application of its original principles. Yea, the usefulness of the Reformers to their age may have depended upon their sharing the narrowness and superstition of their generation. They accepted the mediæval view of the world (cosmology); they contrasted sharply the natural and the supernatural, law and grace; they emphasized, far more than Catholicism, the total depravity of the natural man; in spite of occasional utterances to the contrary, they had a pessimistic view of the world and little if any hope of the redemption of the social order. "The somber mediæval despondency, with its world-flight and fundamental despair, is never wholly absent from any period of Luther's life, though it deepens toward the close. The world is a vale of tears (*Jammerthal*) and is intended by God to be only a preparation for His other world, as a carpenter builds a scaffold for a house" (Thos. Hall).

Luther held to the infallibility of the letter of Scripture, though not consistently ; and, in spite of his experience of faith in the living Christ he was inclined to insist on the acceptance of a series of dogmas as a prerequisite of salvation. He taught, as no one else, the doctrine of justification by grace alone, and yet he came dangerously near to the mediæval doctrine of the efficacy of the sacraments. He wrote a classic on Christian freedom, and yet his ecclesiasticism jeopardized the moral supremacy of the spiritual man. Both Luther and Calvin, though in different degrees, held that the Bible contained a closed system of doctrine handed down to the Church for safe-keeping. In this respect they were as much ecclesiastics as Anselm or Thomas Aquinas.

In the first generation of the Reformation one welcomes with joy the sprouts and buds of the springtide of a coming era ; but before they open into flower or ripen into fruit, many of them are nipped by the frosts of a new scholasticism which settles over the churches of the Saxon and the Genevan Reformer. Christianity ceased to be interpreted in terms of life. Trust in a person, freedom, the joy of living which neither compromises with the world nor flees from it, but controls it, and social service inspired by the hope of realizing God's kingdom on earth even as it now exists in heaven—these notes of vital religion became a faint echo in the churches. Christianity was again resolved into a sum of doctrine, a code of morals, and a round of ceremonies. With the decline of living faith, begotten by a personal experience of God in Christ, arose a false confidence in the letter of the Scriptures, the efficacy of the sacraments, and the authority of dogmas and institutions.

All this determined the aim, method, and spirit of religious education in Protestantism. To teach the doc-

trines, to enjoin the precepts, to administer the sacraments, to keep men pure in an evil world and prepare them for heaven, and to save them from perdition—this was the ultimate motive and goal of parents, ministers and teachers. Much that belonged to the Catholic régime was renounced and denounced, and yet, in principle, Catholicism and 17th century Protestantism were not far apart. Both conceived of religion as a supernatural science, a system of doctrine and a scheme of life imposed upon men from without. Both required absolute submission, without protest by reason or conscience, to an institution or a dogma. Both looked upon the world and the natural man as hopelessly corrupt and perverted. Both had a static rather than a dynamic view of the universe and of human history. Both believed in a God far removed from the world, with which He communicated at intervals either through a hierarchy or through a book. Both find the cardinal motive of Christian living in the hope of salvation after death and in the peace and joy of heaven. Both seek to bring the world into subjection to the Church, instead of diffusing throughout the world the spirit of the Christ.

We cannot find a better description of the spirit and aim of religious education of the older Protestantism than that of Dr. John W. Nevin in his introduction to the *Tercentenary Edition of the Heidelberg Catechism*, 1863. He describes two schemes which have been followed since the Reformation—the Baptist or Puritanic, and the Churchly and Sacramental. Before he discusses either system he shows that “education supposes always the existence and presence potentially of that which it is expected to bring out in the way of actual development and growth. As a stone cannot be cultivated into a plant, and as no training again causes a plant to become

an animal; so in the spiritual world also it is not possible, by mere nurture of any sort, to carry the evolution of life beyond the principles and germs which are already imbedded in its own constitution." The powers or possibilities of the Christian life are not in any way latent in human nature "in its fallen Adamic state." That which is born of the flesh is flesh. The attempt to train men in their natural condition into Christianity by mere teaching and discipline, as they might be trained, for example, into the knowledge of some worldly art or science, would well deserve to be rejected as false and vain. "The idea of educational religion in this form would be neither more nor less than Pelagianism without disguise." Both the Baptist and the Churchly conception of religious education are based upon the assumption of the absence of potent Christian elements in the natural man which may be cultivated and developed, and of the necessity of introducing into man's nature a divine life which is capable of nurture and training. How and when this new life is begotten in the individual is conceived in widely different ways in the two types of Protestantism.

From the Baptist point of view our children must be looked upon, and must be taught to look upon themselves, as without lot or portion in God's family—"the children of wrath even as others"—until the time they are awakened and converted by the Spirit of God operating upon them singly and separately outside of the Church altogether. Religious education up to the time of conversion, if at all practised, is no more than an outward discipline intended to prepare the way for Christ at some future time, or a moral training for the purposes only of the present life—not a bringing up of children as members of the Church in the nurture and admonition of the Lord. In this system stress is laid on extraordinary

and sporadic spiritual experiences, rather than on a regular growth in faith and piety under the nurture of the home and the school and through the ministrations of the sanctuary. Baptism has less significance than the anxious bench, family religion has little to do with spiritual training, and the systematic instruction of the young, as a way of preparation for the Lord's table, is generally neglected.

The Churchly idea of religious education is "based on the sense of covenant relation to God and baptismal grace." It assumes that the baptized children of the Church are sealed and devoted to the service of God "by the sanctifying or separating act of their baptism," that they belong to the congregation and people of Christ, that they have part in the covenant of grace, that they are of the household of faith. Then it will be possible for us to look upon our children as Christians from the beginning and to bring them up in the nurture and admonition of the Lord. "Baptismal grace is, therefore, no fiction; it is the real possibility of salvation, conferred by divine gift upon all whom Christ thus blesses and brings into full union with His Church; and for all the purposes of educational religion, nothing is more necessary than that both Christian parents themselves, and their baptized children, should be thoroughly imbued with the believing sense of this truth."

With this conception of Christian nurture goes a specific theory of the character and function of the Church. The old catechetical system, both Lutheran and Reformed, was an integral part of a corresponding ecclesiastical system. "To be brought up and educated in the Lord is to be first planted in the life of the Church; and then to be so comprehended in this, and so nurtured by it from the beginning, in the trustful use of all its

means of grace and salvation, that the soul shall have the sense of it formed into itself as part of its own consciousness, and grow up in it always as the natural home and habit of its thoughts; just as in the order of nature, the life of a family, or the constitutional spirit of a whole people, is found to pass onward from one generation to another in the same organic way" (Nevin).

The Church is regarded as the Mother of all Christians. The Christian is bound by the Creed to believe "the Church," for the word "in" is an interpolation. In the bosom of the Church, alone, we must find life, and separation from it brings one into peril of eternal death. It is this visible sacramental Church which Dr. Nevin emphasized, and which Calvin described in his *Institutes* (IV., 1:22): "Since there is no other means of entering into life unless she nourish us at her breast, and unless we remain under her care and pilotship until stripped of our flesh, we become as angels. For our weakness does not allow us to leave school until, as scholars, we have done with life. Moreover, outside her bounds there is no hope of the forgiveness of sin nor any other salvation." Accepting this definition of the church Dr. Nevin goes on to say:—

"Along with this went the idea of ministerial powers and forces in the Church, which were held to be superior to the order of mere nature; gifts and workings of the Spirit there, as they were to be found nowhere else; sacramental mysteries, which were not only signs of the heavenly and invisible, but certifying seals, also, of its objective presence; outward covenant rights and privileges; baptismal grace, and the sanctification of children to the service of God in this way, as truly as if Christ had laid His hands upon them, and blessed them for such purpose. This, we say, was the reigning belief; and because it was so, the age addressed itself vigorously everywhere, as we have seen, to the work of educational religion, aiming

to build in such style on the foundation which was supposed to be at hand in the established order of the Church. Hence the full and universal subordination of the school to the sanctuary. Hence the significance of the Catechism as an organ of Christian instruction. Hence the catechetical system, in all its ramifications of discipline, whether private or public, kept up continually, as the grand support of both altar and pulpit, from one end of the year to the other."

Prof. Coe, the author of *Education in Religion and Morals*, is a representative interpreter of the ideals of modern religious education and at the same time a discriminating critic of the earlier theories. He considers the misunderstanding "of the facts that underlie the doctrine of natural depravity" as a great hindrance to Christian nurture. If the traditional view of the doctrine is true, then he agrees with Dr. Nevin "that there is nothing in the child that is worth bringing out, that development can do nothing for him, that he must wait for something to happen to him before he can so much as begin to be religious. The only conceivable training for a being in this condition would be external and chiefly negative. Fear might be employed to prevent outbreaks, and habits of external conformity to religious institutions might be formed. But the personality would remain undeveloped, uneducated. This would be carpentry, an external shaping of materials, not education, which is the inner development of a self. There is no way to educate a dead soul. Life, development, education—this is the ascending series of conceptions. Before there is education there must be life, a life that contains within itself a law of development."

Prof. Coe further shows how theologians tried to make room for true religious education by evading the logical consequences of the doctrine of total depravity.

These were "practically overcome in some churches through the countervailing doctrine of baptismal regeneration. This provides for spiritual life in all baptized infants and makes genuine Christian nurture possible." Of course Prof. Coe does not believe in the theory of baptismal regeneration, but he concedes that it was a happy expedient for circumventing a time-honored dogma and escaping a serious hindrance to Christian nurture. Here Dr. Nevin and he are as far apart as the East is from the West.

In other churches, of the Baptist or Puritanic sort, the difficulty which came from the doctrine of depravity "had to be met by a new adjustment of the notions of sin and grace." This solution was offered by Horace Bushnell in his book on *Christian Nurture* (1847). "He maintained," says Prof. Coe, "that a positive religious life does not need to wait for the crisis of conversion, but that, under the pervasive influence of the Christian family, *'the child should grow up a Christian, and never know himself as being otherwise.'* To the objection that this theory ignores the *child's depravity* and the *necessity for regeneration*, Bushnell replied in substance that wherever sin can abound there grace can much more abound. That is, he overcame the difficulty, not by denying depravity, but by exalting the grace of God. The unquestionably good qualities shown by little children he interpreted as signs of the divine in-working. With this in-working parents and teachers are to coöperate, so that the development of the divinely implanted germ may be continuous."

A similar position was taken nearly twenty years later in a book by F. G. Hibbard on *The Religion of Childhood; or, Children in their Relation to Native Depravity, to the Atonement, to the Family, and to the*

Church (1866). He approached the problem from Arminian rather than Puritan presuppositions. "He maintained that children—all children—are in a state of favor with God, who imparts to them a genuine spiritual quickening or principle of life. This view he supports at length from Scripture and from the current belief of his own communion that all children who die in infancy are saved. If dying infants are saved, it must be through divine grace; but why should such grace be given to those who die, but withheld from those who need it for living? This view requires a change in the ordinary notion of conversion, for now the real question becomes—not, Will this child ever be converted to God? but—Will he ever be converted away from God? One cannot become a member of the kingdom of sin except through one's own evil choice to surrender one's heavenly citizenship."

Bushnell and Hibbard differed from the Baptistic theory in accepting the doctrine that the children of Christian parents, yea, "all children," are in a state of grace when they are born, and God "imparts to them a genuine spiritual quickening or principle of life," which is the basis for Christian nurture. Education in home and school is not, therefore, merely a preparation of children to come to Christ, but a training of children in Christ.

On the other hand these men agree with the old Churchly conception of education, held by Dr. Nevin, in assuming that it would be a useless and a fruitless task to attempt to educate children in whom there is no religious principle or a positively religious nature. Yet they differ from Dr. Nevin in not binding the operations of grace to the sacraments and ordinances of the Church; in other words, in rejecting baptismal regeneration and the whole ecclesiastical system which Dr. Nevin re-

garded as fundamental to Christian nurture. Notwithstanding the difference in their theory of the communication of the divine life, both Bushnell and Nevin became ardent advocates of religious education. The former, especially, may be considered a forerunner of religious education in its modern sense.

CHAPTER IX
THE HEIDELBERG CATECHISM AND RELIGIOUS
EDUCATION—THE NEW CONCEPTION OF
RELIGIOUS EDUCATION

MODERN religious education, as interpreted by some of its foremost exponents, George Albert Coe, Shailer Matthews, Henry Churchill King, Charles Foster Kent, Washington Gladden, and many others of equal prominence, is not simply a restoration of a neglected system nor a modification of a preceding theory. It differs essentially from Catholic and Protestant schemes, because it proceeds from wholly different theological, psychological, and pedagogical premises. To understand its aim, motives, and methods, we shall have to consider briefly these basal principles.

I

THE first presupposition, and perhaps the most far-reaching in its consequences, is a new conception of God—a God who is great enough and good enough to match our larger vision of the world, of man, and of Jesus Christ. Once God was a king, enthroned in the heavens, “locally and spatially distinct from the world;” now He is a Father, immanent in the world, working out His purposes of love through the clod and through the Christ. The laws of nature are volitions of God. The history of the race is a revelation of His power and His wisdom,

of His justice and His mercy. The regular cosmic and social processes are as divine as the sporadic and extraordinary phenomena of nature and of history. Jesus Christ is the fulness of the Godhead bodily—the life and the light of men. He is perfect love, and He lived in ideal relation to the three great realities of human experience, God, man, and matter. Through Him we find the way, the truth, and the life; and in Him we are complete. The Christian life has in its very nature the potencies and the assurance of eternal life. The instinctive longing for immortality is transformed into a rational and ethical conviction in the followers of Jesus. He hath brought life and immortality to light through the gospel.

The scope of His loving purpose and the reach of His infinite grace are boundless as the universe and wide as humanity. We cannot but believe that the will of God is in this “evolving world,” working out great purposes that we can at least dimly discern, and in which, intelligently and triumphantly, we may share. If the laws of nature are the will of God, then He is sharing in our very life. For, in the words of another: “Even the agony of the world’s struggle is the very life of God.”

President King says:—

“We seem to ourselves to be just awakening out of sleep, and out of dull lassitude of will. Now we see what life means. We live in an infinite world, and in that world we have our part to play. We live in a unified world, and, just on that account, we may work effects wide as the universe of God. We live in an evolving world, the direction of whose progress is not wholly hidden from us; and into the very plans of God, therefore, it is given us to enter. We live in a law-abiding world, in which God himself is immanent; and He works in us, both to will and to work of His own good pleasure. Is it any wonder that the ambitions of men of the present day, when seen thus in the large, seem to dwarf all previ-

ous aims of common men? We build again, and with eager hope, our heaven-scaling tower, but on foundations laid by God himself; and the confused tongues give promise of changing into a higher harmony in the unity of the will of God."

This conception of God sets a new goal and inspires new enthusiasm for religious education. "Our individual faith to-day," says Prof. Kent, "represents the united efforts of countless millions to know the character and will of the Deity, and God's response to the effort. Their cumulative religious knowledge corresponds to the inherited wealth of observation, experience, and experimentation in the fields of art, science, and practical invention. The prophets of the race were the great spiritual inventors, who with open minds and intense zeal sought first to know the divine truth and then to transmit it in intelligible form to their fellowmen. Faith in God, in his Love, in his revelation of Himself through the lives of men and in His guidance of the individual, is the rightful heritage of every human being. Hence the first duty of the enlightened is to transmit this inestimable heritage, in its simplest and most impressive form, to each new, unfolding life. Moreover, only as the truths won by the experiences of the race are reincarnated in the life of an individual can religion be made an abiding, effective force."

Both the character of God as holy love and the gospel of the kingdom proclaimed by Jesus require that the Christian ideal be realized in human society as well as in every individual soul. When we have a perfect life in a perfect society, then the prayer for the coming of the kingdom is answered.

A second presupposition is the new conception of man, with special emphasis on his inherent dignity and

worth. The perversity of man is not indeed minimized, nor is it unduly magnified. The doctrine of depravity is corrected by facts of human experience and by the teaching of Jesus. While the consciousness of sin becomes all the clearer in the light of His perfect life, He nevertheless recognized that men, who are "evil," "know how to give *good* gifts unto their children" (Matt. 6:11). Nor can an evolving civilization and culture throw off the sense of man's guilt and misery. Yet few would go so far as to say with the 16th century confessions that "men are incapable of any good and prone to all evil," or that God will punish our "*inborn* as well as our *actual* sins" in time and eternity. "The child has not character as yet," says Prof. Coe; "he is merely a candidate for character. He is neither good nor bad; he is merely becoming one or the other. Some of his impulses, if they grow unchecked and unregulated, will issue in bad character; others, if they grow symmetrically, will result in good character." The law of evolution enables us for the first time to understand, in part at least, the nature of man's impulses. His carnal and unhuman desires are traces of lower orders of life, out of which the race has evolved and out of which each individual child develops. The individual begins life on the animal plane, somewhat as the human race did, and he has to attain through development to the distinctively human traits. It is natural, however, for man to attain the human and to repress the animal. The law of development, no less than the law of sin, is written in his members. While the lower tendencies in man are natural, in the sense that they are born in every child and compete with the higher; yet in the profounder sense of the word 'natural' the higher tendencies are the natural ones, in the sense that they represent what both the child and the race are becoming.

Not only may the higher impulses be unfolded and brought into control, but even the lower impulses are capable of transformation into instruments for the realization of the higher nature. "Greed, anger, envy, all represent spontaneous energy that can be directed into either useful or harmful channels." The work of education, then, is to furnish instruments for the higher tendencies and direction for the lower.

But, some one will say, does not this theory deny the necessity of divine grace in salvation and lead to a bald naturalism or humanism? So it may seem at first sight. Yet the expounders of modern religious education directly teach the opposite view. Man receives from God a positive religious nature. This is something that neither parent nor teacher imparts, something that must be there before religious nurture can have any effect. Into the constitution of every man God has wrought His plan for human life, and all the nobler impulses of man's nature are manifestations of "prevenient grace,"—"the divine empowering and inspiration that come before" our human acts and give them effect. "Thus at every step in religious education God himself—the present living God, the Word that enlighteneth every man coming into the world—is the supreme factor" (Coe).

God himself has created the longing in man for Him. He has provided means for the satisfaction of his divine aspirations. Through nature, through the processes of history, through discipline of life, and through the living Christ, He is training men into Godlikeness. Religious education reaches its highest and final form in Christian education. For in Christ God gives Himself to men as their light, their bread, their life. In Christ God responds to our hunger. Feeding upon Him we grow in likeness to God; that is, we develop, we are educated.

"Christian education consists, then, in so presenting Christ to immature souls that they shall be by Him enlightened, inspired, and fed, according to their generally increasing capacity, and thus made to grow continually within the courts of the Lord's house." As never before, men must unite in singing "saved by grace."

A third presupposition is a new conception of religion. It is not something foreign to man's nature, or imposed upon him from without in the form of a dogma, a law, or a ritual. It is not a mere matter of ceremony nor "a beautiful thing for æsthetic admiration," nor a seeking of ecstatic experiences, nor a practice of self-mortification, nor an ideal longing for deliverance from misery and an entrance into heaven. It is a life which inheres in the human soul as a religious impulse as natural as his carnal and his intellectual impulses. One of the most valuable contributions of the history and the psychology of religion is the proof of the proposition that *man has a religious nature*. He is not to be made religious, nor is religion a product of priestcraft or statecraft. But, say what you will, he is "incurably religious." This fact makes religious education possible and reasonable.

Another proposition, which has always been more or less distinctly discerned, but is now practically applied, is, that *religion is a life*, flowing out of a man's relation to God and expressing itself in faith, in worship, and in service. Like every other part of man's life, the religious nature must therefore be unfolded from within, and gradually developed by nurture, training, and discipline. Man is not to submit himself to an order that is superhuman or unhuman, but to one that is a full and final expression of the essential elements of his being.

It is from this point of view that President Faunce says:

“Religion after all cannot be taught—it can simply be communicated. It comes not as a series of propositions, but as an atmosphere in which all propositions are seen in a new light. It is not something added to home or school, like a new piece of furniture thrust into a room already crowded. It comes rather as the entering sunlight, showing the meaning and use of all the furniture we have so long possessed.”

A fourth presupposition is a new conception of the kingdom of God—new in the sense that it is the view of the kingdom as Jesus proclaimed and lived it. He was in far closer agreement with the prophets of Israel than with the apocalyptists of Juda. The prophets cherished the hope of a reign of Jehovah on earth, not of a transcendent heaven or of a beatific choir of redeemed spirits. Jerusalem was to be the center of the kingdom; the nation, or a remnant of it, was to be its subjects. Alien nations were also to share its blessings, for Israel was to be a light to the Gentiles and a bearer of salvation to all the earth.

In the time of Jesus, however, this prophetic conception of Jehovah's kingdom had become transformed from a terrestrial order to a celestial apocalyptic scheme. The Jews, in their bitter experiences at the hands of the great world-powers and in their contact with Persian dualism and demonism, changed their religious hopes. The once immanent God was now far removed into the distant heavens. The world itself was largely, if not wholly, under the control of powers of evil—a battlefield of armies of good and bad angels, who strove for the possession of mankind. The Jews despaired of a betterment of their national condition and the fulfilment of their prophetic hopes, save through a miraculous intervention of Jehovah. The coöperation of man with God and confidence in the value of human effort were gradually

excluded. The kingdom was to come solely by the supernatural intervention of God through a great cataclysm or a universal upheaval, which would bring to an end the old order and usher in the new. History, accordingly, was divided into two distinct ages: the present, concerning which they were utterly pessimistic—indeed it was destined to grow worse and worse until the very end—and the future or coming age, which was to be correspondingly perfect, and in which the faithful Jews were to have part in the most fantastic and material blessings, while the wicked underwent the worst sort of tortures. This was the message of the Apocalypses, and these were the dreams and hopes of the generation to which Jesus belonged.

The social hope of the prophets had suffered a distinct eclipse. The conception of the messianic kingdom had become "other-worldly" and superhuman. A gloomy pessimism and hopeless despair in reference to the social order of the present world prevailed. The emphasis on the resurrection and on individual immortality, a distinct advance over the prophetic hope, unfortunately resulted in a loss of interest in the social aspects of the prophetic message. The whole conception of the kingdom became artificial and mechanical, without vital relation to the life of the world. It resolves itself into a scheme or program of the ages whose value and interest are speculative and chronological rather than moral and religious.

To an age like this Jesus came, preaching, "Repent ye, for the kingdom of God is at hand." The kingdom was an actual reality in his person and life. He accepted the terminology of his time and the forms which the aspirations of his nation had taken. But he universalized, spiritualized, and socialized the current expecta-

tions. He breathed into men the spirit of his own life, and begot a new faith, a new hope, and a new love in his disciples. Apocalyptic elements there may be in the teachings of Jesus, but these are subordinate to the religious and moral principles of his message. One looks in vain in the gospels for the salient features of the apocalyptic hopes. His interest is in this world, though changed and purified. He aimed at the transformation of men's moral and spiritual nature, and so he escaped the "other-worldliness" of his times. His vision was not blurred and his initiative was not checked by the gloom and despondency which are born of pessimism. He had seen Satan fall as lightning from heaven and that the end of his dominion had come. Jesus came eating and drinking. He tasted the joy of life, saw beauty in nature, and felt deeply the love of men, and women, and children.

He was not, indeed, a modern socialist, nor a "Tolstoian anarchist"; not even primarily a moral reformer. "Sociology and political economy were just as far out of his range of thought as organic chemistry or the geography of America." His great purpose was to teach men how to live a religious life. He came to bring men into fellowship with the Father—so far he was an individualist; but fellowship with the Father is followed, as sure as day follows night, by fellowship with brethren. The life of God in men will always result in the life of love for men. How this individual and social life was to be realized—a definite program for its attainment—Jesus did not propose. He had too much faith in the vitality of truth and in the self-perpetuating power of life to be concerned about schemes of organization or plans of reconstruction.

With all due allowance for the individualism in the message of Jesus, his conception of the kingdom neces-

sarily took the form of a social hope. Prof. Rauschenbusch, in his *Christianity and the Social Crisis* (p. 65), says: "The kingdom of God is still a collective conception, involving the whole social life of man. It is not a matter of saving human atoms, but of saving the social organism. It is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven."

In the history of Christianity there is found a variety of interpretations of the kingdom of God. In the primitive congregations the social aspect of Jesus' message was eclipsed by a recrudescence of apocalyptic ideas from later Judaism. The eschatological elements in the teachings of Jesus were exalted to such an extent that they overshadowed the moral and spiritual aspects of the kingdom. The Christians awaited the speedy coming of Christ, the end of the world, and the establishment of a celestial order on the ruins of the Roman Empire.

In the second and third centuries the kingdom came to be identified with the Catholic Church. This institution, with its divine officials, laws, sacraments, and ordinances, was assumed to be the "city of God" in the bosom of a fallen world. The world was to be brought under the control of the Church, rather than to be transformed by the spirit of Christ. The Church afforded men a refuge from an evil world, and training for the final deliverance in eternity. The Reformers renounced the Catholic system and refused to acknowledge its claim of exclusive authority over all ecclesiastical and secular powers. Yet they, also, failed to emphasize the social side of the kingdom. They put the invisible Church in place of the visible. It was composed of the elect souls gathered out of the world, who, by the use of the Word and the sacraments, were taught to live honest and chari-

table lives upon earth, and were prepared for the joys of heaven. The world itself, however, was not thought of as capable of transformation into the kingdom; the kingdom was something supramundane and future. The social hope, so far as it continued to exist in the centuries of church history, was embodied in the doctrine of the millennium or the thousand years' reign of Christ on earth. But even this gradually receded into the distant future and was disconnected with present effort and struggle.

Yet no one will deny, that, since the days of the Apostles, a powerful influence has been wielded on the social life of the world by the Christian Church. Woman has been lifted to an equality with man, the marriage bond has been made sacred, parental despotism has been changed into parental service, slavery has been abolished, hospitals and asylums have been reared, barbarous tribes have been civilized, civil liberty has been encouraged, while the whole of human life has been made more tolerable and more enjoyable—all this through the spirit of the Servant and the Master of men. Yet, as Rauschenbusch suggests: "It was the *diffused spirit* of Christianity rather than the *conscious purpose* of organized Christianity which has been the chief moral force in social changes."

For reasons which it is not within our scope to discuss, men to-day are emphasizing both the individual and the social side of the kingdom of God. (See Rauschenbusch's *Christianity and the Social Crisis*, Chaps. 3 and 4). Their primary interest is to realize on earth in the social order of the nations the reign of life and of love. It is a return to the hope cherished by the Hebrew prophets and by Jesus Christ. The social awakening of the present is due partly to the cry of

distress that comes from the multitudes all over the world; partly, also, to a clearer understanding of the message of Jesus. Because the Church has the message and the power, and because its leaders hear the cry of humanity, organized Christianity can no longer pass by the wounded man by the wayside, but must take him in hand and heal his sores. Nor is it enough to heal the sick; but the Church must sound the tocsin of advance and lead the way in everything that concerns the intellectual, moral, and social welfare of the nations and the betterment of mankind. This is the spirit of the coming revival, the dawn of which is breaking upon the eastern hills.

When the Federal Council of the Churches of Christ in America (December, 1912) adopts a social program like the following, then, indeed, one feels that one is not indulging in a rhetorical figure when one speaks of the dawn of a new era in Christianity, but is recording an historical fact.

The Council resolved that the Churches, thirty-two in all, must stand:

"1. For equal rights and complete justice for all men in all stations of life.

"2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

"4. For the abolition of child labor.

"5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"6. For the abatement and prevention of poverty.

"7. For the protection of the individual and society

from the social, economic, and moral waste of the liquor traffic.

"8. For the conservation of health.

"9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.

"10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

"12. For the right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.

"13. For the release from employment one day in seven.

"14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"16. For a new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

If this is the purpose and mission of the church of the future, then, it needs no further argument that both the contents and the methods of religious education must be readjusted so as to prepare men to take an intelligent and an active part in the work of the kingdom. New motives for action and new ideals for arousing and maintaining Christian enthusiasm must be presented to the child and the man. To this end a *Social Service Catechism* has been issued by the Commission on the Church and Social Service of the Federal Council of the Churches

of Christ in America. We shall cite two of its questions and answers to indicate the trend in modern Christianity.

"How is social service related to other forms of Christian activity?

"In the complete program of the kingdom there are four chief items: Evangelism—winning men unto Jesus Christ; missions—making the good news known to the nations; education—training lives for the kingdom and building them up in Christ-likeness; and social service—serving the whole life of man and building a Christian social order.

"What is the ultimate purpose of social service?

"It seeks to create such a social order in the world as shall realize the Christian ideal of human society, to give each soul a true inheritance in life, to develop a perfect life in a perfect society, and to make Jesus Christ a fact in the universal life of the world."

The first task of the Church, as of old, is to develop personal faith by teaching and preaching the message of God which the prophets received and which Christ proclaimed. It must foster, now as ever, the spirit of reverence and of worship. It must seek and save "the lost sheep of the house of Israel" and lead them back into the fold of Christ. But the Church not only is to save the lost; it must also train and perfect the saved. They are to be inspired to do the "good works, which God afore prepared that we should walk in them" (Eph. 2:10). "Thus the Church is to coöperate with God in developing by right environment and wise teaching the divine potentialities latent in each individual" (Kent).

II

THE study of psychology has thrown light on the stages in the development of the human mind and has

furnished valuable help to education in general and to religious education in particular. The attention of men has been turned from the matter of instruction to the person taught. It is not enough that the teacher knows his book; he must also know his pupil. The contents as well as the method of teaching must be determined by the stage of mental development of the members of a class. True, men have always distinguished the mind of the child from that of the adult. Paul offered milk to babes, and meat to full-grown men. The Reformers felt the need of preparing handbooks for children and simple folk. Smaller catechisms usually came in the wake of larger catechisms. Yet it is only in the light of modern psychological study, which enables us to understand the laws and the needs of the mind in its unfolding from infancy to manhood, that we have a safe guide in the selection of material and in the pursuit of methods for religious education.

The Westminster Assembly in preparing the *Shorter Catechism* recognized the principle, "that the greatest care should be taken to frame the answer, not according to the model of the knowledge the child hath, but according to that the child ought to have" (Curtis, *History of Creeds and Confessions of Faith*, p. 279). Fine as this ideal was, it had more regard for the truth of God than for the nature of the child. Great harm may be done by imposing upon a child mind the thoughts and the experiences of an adult. Is not the Fifty-First Psalm beyond the comprehension of children? Do we not greatly err when we attempt to awaken in the buoyant, care-free, joyous boy a sense of depravity and sin which has been felt only by men who have drunk the cup of iniquity to the dregs? To illustrate this point Prof. Coe cites a passage from the diary of Cotton Mather. "I took my

little daughter Katy (a tot of four years) into my Study and then I told my child I am to dye Shortly and shee must, when I am Dead, remember Everything I now said unto her. I sett before her the sinful Condition of her Nature, and I charged her to pray in Secret Places every day. That God for the sake of Jesus Christ would give her a new Heart. I gave her to understand that when I am taken from her she must look to meet with more humbling Afflictions than she does now she has a Tender Father to provide for her." The tendency of such instruction is to make religion unreal, to work either morbid piety or reckless indifference.

How long, in our devotion to the fetish of a uniform Sunday-school lesson system, will we continue to ignore the capacity of the child in the several stages of his growth, and at the same time the historical character of the literature of the Bible? Teachers, again and again, are compelled to wrestle with unteachable lessons, to wrest the sacred text from its context, and to tack on to it a message which it was never intended to convey. Better times are dawning; but the great reform in religious education, which the study of childhood and the historical conception of the Bible require, is still a hope of prophecy rather than a fact of history.

III

THE changes in educational methods from Luther to Pestalozzi have a direct bearing on religious education. The sharp distinction which was once made between secular education and religious education is no longer made. It is now conceded that secular education has religious significance, and that religious education in-

cludes, also, the secular life. The kinship between the underlying principles of our modern educational system and the Christian ideal of life has been graphically shown in comparative statements by Prof. Coe. He concludes by saying that "the modern education movement as a whole has consisted in the working out of certain pedagogical aspects of Christian belief."

Seven characteristics of modern education, all of which are rooted in the spirit and message of Jesus, may be epitomized as follows:—

1. Its scope is universal; education is for every individual. The principle grows out of Jesus' teaching of the worth of personality and out of God's care for every one.

2. It recognizes the inner life as the essential life of man; the school is not to hang something upon the child but to develop something within him. The Great Teacher reaffirms this thought again and again. Not what comes to a man from the outside, but what comes out of his inner being determines the quality of his life.

3. It aims at a symmetrical development of all the faculties of an individual; it seeks to make broad-minded, well-rounded men. Jesus came that men might have life and have it abundantly. The whole body, soul, and spirit are to be preserved blameless unto the coming of the Lord Jesus Christ.

4. It demands that the inner life be developed by outward expression. "No impression without expression," is its motto. Jesus said, "By their fruits ye shall know them." Only he that willeth to do his will, shall know of the teaching (John 7:17). A man who hears His words without doing them is like a foolish man who builds his house on sand.

5. It puts the concrete before the abstract, the thing

before the symbol, facts before conclusions. It begins with the visible and tangible, and rises to the invisible and the intangible. God, also, makes Himself known through the things that are made. From the local and the temporal Jesus leads us into the universal and the eternal. Every parable of Jesus is an illustration of this principle. The daily experiences of men are a mirror of the eternal relations of life.

6. It offers freedom through obedience. Pedagogy does not exclude authority but requires it. The will is to be brought into spontaneous expression of the truth. Christianity is, also, the spirit of liberty. It promises freedom from sin and from the ordinances and rudiments of the world. Yet its freedom is conditioned by truth. Only when the truth makes men free, are they free indeed.

7. It trains men for social service. Education for truth's sake or for culture's sake is not enough; it must fit men for a place in the social order. Christianity likewise finds its completion in a social system in which each individual loves every member as he loves himself. Both education and religion recognize the right relation of men to one another as a necessary part of true life.

"These are the essential characteristics of modern educational philosophy. Every one of them is not only reconcilable with religion, but actually included within the Christian view of life" (Coe).

After this rapid outline of the presuppositions of modern religious education, let us revert to the statement made in the opening of this chapter. Modern religious education is not simply a restoration of a neglected system nor a modification of a preceding theory. It differs essentially from Catholic and Protestant schemes, because it proceeds from wholly different theo-

logical, psychological, and pedagogical premises. We may summarize the differences as follows: A new conception of God, of man, of religion, of the kingdom of God; a new knowledge of the nature of the child, and of the several stages of its growth; and new aims and methods in our whole educational system. All of these are only relatively new, and yet in all of them there is such a change of emphasis, such an enlargement of scope, and such a readjustment of relations, that the necessary consequences are a distinctly new order when compared with the old.

IV

WHAT is the attitude of the churches of our time toward the catechisms of the 16th and 17th centuries? The facts, as reported by representative men of different denominations, warrant the inference that catechisms are theoretically upheld, but practically ignored. The two churches in American Protestantism which practice catechetics most systematically, as a special preparation for communicant church membership, are those of German extraction—the Reformed and the Lutheran. But even among the Reformed ministers there is a growing demand either for a revision of the Heidelberg Catechism or for a new handbook of religious instruction.

The ultimate reason for the neglect of catechetical instruction and for the discontent with time-honored formulas is not to be found in a spirit of innovation, or of disloyalty to tradition, or of scepticism, or of religious indifference, but in a deep feeling that the catechisms of the past no longer satisfy the requirements of modern religious education. They are the products of an ecclesi-

astical and theological system which has been gradually superseded. Even where this system has not been consciously given up, its adherents have not been able to resist the spirit of the age and to maintain the vigorous catechetical training of their fathers. Some, indeed, are making a desperate effort to revive and to perpetuate the sacred traditions, but it is the desperation that usually attends a lost cause.

Among the charges brought against the catechisms of the Reformation are the following:—

1. They discuss questions of abstract doctrine in which the churches were at one time deeply interested, but which have lost their significance for our age.

2. The material in the catechisms is not adapted to the child, neither to his intellectual capacity nor to his religious experience. It consist of Pauline theology rather than of the teaching of Jesus; the former is abstract and abstruse, the latter is concrete and simple. Prof. G. Stanley Hall says: "The most careful study of the child's mind shows that before eighteen or twenty years of age there is no interest in anything Pauline, and that other elements of the Bible than Paul's should take precedence up to that age."

3. The catechisms grew out of the ancient, rather than the modern, methods of Bible study. Formerly the Bible was regarded as a compend of proof-texts, and Christianity as a system of doctrine. To teach the doctrine of the catechism, buttressed by biblical texts quoted without any regard to their historical relations, was supposed to nurture and to develop the religious life of the catechumen. Now we look upon the Bible as a book of life, not of dogmas and laws, as a book which inspires men to trust God, to love one another, and to hope for eternity.

4. Even the doctrinal systems of the catechisms of the different churches no longer satisfy the Christian consciousness of our time. The theology taught in the schools cannot be made to square with the theology of the catechisms. Hence a constant demand for revision or for restatement of old truths in new forms.

A trenchant criticism on catechisms is offered by G. B. Wilcox in a book entitled, *The Pastor and his Flock* (1890), p. 115: "Whether they (catechisms) were more beneficial than harmful may be questioned. They drew the children away from the personal life and teachings of the Lord Jesus to the intellectual process of committing to memory long dogmatic definitions. They gave more play to the head than to the heart. And in time, as might have been expected, the catechizing stiffened into a mechanical round of question and answer. The soul went out of it."

In view of these criticisms it is a mistake, however, to assume that catechisms, catechization, the pastor's class, and doctrinal instruction are to have no place in modern religious education. The need of accurate formulas for defining and fixing religious ideas, and the intellectual guidance and spiritual influence of the minister at a certain stage of the young life will be recognized as indispensable, for theological as well as for pedagogical reasons. The problem of the Church, therefore, is not to revive catechetics in its traditional form, nor to substitute a new system practically excluding catechetics altogether, but to prepare material adapted to the catechumen and to discover the best methods of teaching it. Prof. Coe says: "The general principle is that the material itself, the fact or the truth, should be taught rather than the formula. That is, the formula enters as a means of expressing something of which the pupil already

recognizes the truth or the reality. The technical formulas of Christian faith, accordingly, should be postponed until something of the depth of the Christian experience has revealed itself,—that is, until later adolescence. In early and middle adolescence, more simple and directly practical formulas should be used.”

What shall we say of the Heidelberg Catechism? Is it an exception among the other catechisms, and do its authors rise above their age and anticipate our times? We take delight in describing it as “the flower and fruit of the German and Swiss Reformation.” In many respects it is the catechetical masterpiece of Protestantism. Yet the unprejudiced student must concede that it is subject to the limitations of its age. The charges that are brought, today, against catechisms in general, may be made with equal force against the Heidelberg. It is, after all, an exposition of Pauline theology instead of a presentation of the teachings of Jesus. With all its emphasis on the personal and confessional elements, it nevertheless presents truth in abstract propositions, rather than in concrete forms. Designed, also, to be a standard of faith, it necessarily goes into doctrinal details in which the youth has no interest and which he cannot understand. It presupposes in the catechumen, or seeks to arouse in him, a consciousness of sin that is not true to the experience of childhood nor warranted by the facts of history. It devotes by far the greater portion of space to sin and salvation, and does not offer sufficient instruction in the way of life as taught and exemplified by Jesus Christ. Little, if anything, is said about missions or the extension of the kingdom of God on earth, and, in the nature of the case, the modern emphasis on social service is wanting altogether. However excellent a system of doctrine it contains, and however fine a type of piety it

has nurtured, it cannot meet the theological, psychological, or pedagogical tests of modern religious education. This is a fact that many may deplore and some may rejoice in; but in either case, this fact clearly presents a problem which cannot be solved by evasion or by condemnation, but that must be met with the same sincerity of purpose and loyalty to Jesus Christ that animated the authors and the original patron of the Heidelberg Catechism.

What sort of catechism will meet the requirements of our age? A revision or an abstract of the Heidelberg will not suffice. One or the other has been tried, both in Europe and in America, but only with indifferent success. In the language of Prof. Bruce, "what is wanted is not a dogmatic catechism, or commentaries on it written in a rabbinical spirit, but a *Christian* catechism or primer, framed on a *historical* method: a little book intended to do for the young of our time what Luke did for his friend Theophilus; telling them the story of Jesus of Nazareth in a way suited to their years, and fitted to captivate their imaginations and their hearts, including the chief of his golden sayings, some representative acts and experiences, and telling briefly the story of his death and resurrection. . . . For we are to have but one absorbing care and passion—to make the young know and love Jesus Christ."

It is gratifying to know that my colleague, Prof. William C. Schaeffer, is at work on a *Catechetical Manual*, based upon the teaching of Jesus in the gospels. Its underlying scheme conforms to the method of Jesus and the principles of modern education. He groups the material under the following heads: I. *Our Heavenly Father*, II. *The Children of God*, III. *The Kingdom of God*, IV. *Jesus Christ, the Founder of*

the Kingdom, V. *Christians, or the Citizens of the Kingdom*, VI. *The Christian Life, or the Life of the Kingdom*, VII. *Christian Missions, or the Extension of the Kingdom*, VIII. *The Christian Hope, or the Consummation of the Kingdom*. However excellent this work may be, it is not to be expected that it will at once be faultless and final. Catechisms in the past have not been made in a day or even by single individuals. Yet we are convinced it is a step in the right direction; and we trust it may be the beginning of a movement in our church which will go far toward the solution of the vital questions of modern religious education. With the educational heritage of the Reformed Church in the United States, we have a right to expect from its ministers and teachers valuable contributions toward the advancement of religious education in American Christianity.

We conclude these Studies with a problem rather than with a panegyric. With profound reverence and gratitude for the work of the fathers we celebrate the 350th anniversary of the Heidelberg Catechism. But the celebration would fail in its purpose, if it were to arouse in us only an appreciation of the past. It is to bring us, also, to a clearer understanding of the conditions of the present, and of the requirements of the future. The men of the 16th century were great because they had the courage to protest and to progress. They renounced an old order and faced the task of establishing a new order. They were pioneers who forsook beaten tracks and blazed paths for a new Church and a new State.

Among these none was more aggressive than the Elector Frederick, a wise ruler and a devout Christian. He was born a Catholic and, at the cost of parental affection and a comfortable living, he became a Lutheran.

But in time he was confronted by even a greater crisis. Guided by the word of God, assisted by the writings of distinguished theologians, and urged on by the voice of conscience, he advanced from Lutheranism to Calvinism. A heroic step, indeed. He incensed his foes, alienated his friends, divided his house, jeopardized his crown, and imperiled his life, that the truth might prevail. Under the patronage of such a prince the Heidelberg Catechism was published.

Loyalty to the fathers of the Church of the Heidelberg Catechism means far more than to repeat their formulas and to assent to their doctrines. It is to seek truth, to love righteousness, to obey the voice of the Spirit, and to devote one's life to the glory of God in the service of humanity.

PART III



FOREWORD

The Tercentenary Celebration of the Heidelberg Catechism (1863) was generally observed in the Reformed Churches of Europe and America by the publication of books and tracts, by sermons, lectures, and addresses in churches, schools and public assemblies, and by scholarly articles in theological periodicals. Yet, up to this time, not a trace was found of the first edition of the Catechism. Not until the following year (1864) was a copy of the original discovered in Bremen. It was in the possession of Pastor Treviranus of that city.

It appears to have been owned at one time by Hermann Wilcken, called Wittekind, of Westphalia. He lectured on Greek literature in the University of Heidelberg in the reign of Frederick III. On account of his loyalty to Reformed doctrine he was compelled to leave Heidelberg after the Elector's death. He found refuge in Neustadt for a time, and came later into North Germany. The

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title page of the copy at Bremen contains an inscription by his own hand: *D. d. M. Hermannus Wilcken. 63.*

On the occasion of the celebration of the 350th anniversary of the Catechism, it is fitting that the original edition should be reprinted for the first time in the United States, and that it should be part of a volume issued under the auspices of the Faculty of the Theological Seminary of the Reformed Church in the United States, the oldest theological institution of the only Church in America which accepts the Heidelberg Catechism as its symbol of faith and authorized book of instruction. For the use of the English reader the translation of the Tercentenary Edition of 1863 is printed on the opposite page. I have taken the liberty to suggest such changes on the margin as the original text requires. Since, however, it is not my purpose to offer a new translation, I have permitted certain words, phrases, and even sentences

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to stand without modification, though, it appears to me, such modifications ought to be made.

The first reprint of the original edition was prepared for publication by Albrecht Wolters, an evangelical pastor of Bonn. It was issued in 1864. The copy now in possession of the Library of the Theological Seminary of the Reformed Church in the United States was donated, in 1901, by the Rev. Jacob Dahlman.

I. Abdruck der ersten Ausgabe des Katechismus.

*REPRINT OF THE FIRST EDITION
OF THE HEIDELBERG CATECHISM*

Catechismus

Oder
Christlicher Vnderricht /
wie der in Kirchen vnd Schu-
len der Churfürstlichen
Pfalz getrieben
wirdt.



Gedruckt in der Churfürstli-
chen Stad Heydelberg / durch
Johannem Mayer,
1 5 6 3.

CATECHISM
OR
Christian Instruction

AS THIS IS CARRIED ON IN CHURCHES
AND SCHOOLS OF THE ELECTORAL
PALATINATE

PRINTED IN THE ELECTORAL CITY
OF HEIDELBERG BY
JOHN MAYER
1563

E R R A T A.

- Fol. 16. in margine für Habac. ließ Esaie.
 Fol. 28. lin. volkornlich / ließ c. Vnd
 Fol. 31. lin. wiges / ließ erwürbe.
 Fol. 32. lin. Ist es / ließ mehr
 lin. teglich / ließ Gottes /
 Fol. 41. lin. einiget / ließ heralichen
 Fol. 56. lin. jr / ließ zubesseren:
 lin. solche / ließ lebens /
 lin. welche / ließ stück /
 Fol. 61. Die zal 1. setz vber diese wort / Ich bin
 der Herz dein Gott / etc.
 Fol. 63. lin. vñ / ließ das Meer
 Fol. 77. lin. vnsern / ließ . Mit

1 5 6 3.

Wir Friede-
 rich von Got-
 tes Genaden
 Pfalzgrafe

bey Rhein / des heiligen Römi-
 schen Reichs Erbtzuchses vnd
 Churfürst / Herzog in Bayern/
 1c. Entbieten allen vnd jeden
 vnsern Superintendentē / Pfarr-
 hern / Predigern / Kirchen vnd
 Schuldienern vnser Churfür-
 stenthumbs der Pfalzgrafe-
 schafft bey Rhein / vnser genad
 vnd gruß / Vnd fügen euch hie-
 mit zuwissen.

Nach dem wir vns auß erin-
 nerung Göttlichs Worts / auch
 natürlicher pflicht vn verwand
 a ij nuß

3

We, Frederic, Archcarver and Elector of the Holy Roman Empire, Duke in Bavaria, by the grace of God, Elector Palatine on the Rhine, &c., present to all and each of our Superintendents, Pastors, Preachers, Officers of the Church, and Schoolmasters, throughout our Electorate of the Rhenish Palatinate, our grace and greeting, and do them, herewith, to wit:

Inasmuch as we acknowledge that we are bound by the admonition of the Divine word, and also by natural duty and

4

Vorred.

nuß schuldig erkennē. Vnd endlich fürgenommen / Vnser von Gott befohlen Ampt / beruff vnd regierung / nicht allein zu friedlichē / rüigem wesen / auch zuerhaltung züchtigen auffrichtigen vnd Tugentsamen wandels vnd lebens vnserer vnderthanen / zurichten vnd anzustellen : Sondern auch vnd fürnemlich dieselbige zu rechtschaffen erkañtnuß vnd forcht des Allmechtigen / vnd seines seligmachenden Worts / als das einige fundament aller Tugenten vñ gehorsams / je lenger je mehr anzuweisen vñ zubringen. Auch also sie zur ewigen vnd zeitlichē wolffart vngesparrts vleiß von grund

4

relation, and have finally determined to order and administer our office, calling, and government, not only for the promotion and maintenance of quiet and peaceable living, and for the support of upright and virtuous walk and conversation among our subjects, but also and above all, constantly to admonish and lead them to devout knowledge and fear of the Almighty and His holy word of salvation, as the only foundation of all virtue and obedience, and to spare no pains, so far as in us lies, with all sincerity to pro-

Vorred.

5

grund vnserß herzens gern befürdern / vnd sovil an vns / darbey erhalten helfen wolten.

Vnd aber gleich anfangs in eintretung vnserer regierung erfahren : Wiewol von vnsern lieben Vettern vnd Vorfarn / Pfaltzgrafen / Churfürsten ꝛc. löblicher seliger gedechtnuß / allerhand Christliche vnd nützliche ordnungen vñ vorbereitungen / zu befürderung solcher eh: Gottes / vñ erhaltung Bürgerlicher zucht vnd policey auffgericht vnd fürgenommen:

Daß doch demselbigen nit mit dem ernst / wie es sich wol gepüret / allenthalben nachgesetzt / Viel weniger die verhoffte

a iij vnd

5

mote their temporal and eternal welfare, and to contribute to the defence and maintenance of the same:

And, although apprised on entering upon our government, how our dear cousins and predecessors, Counts Palatine, Electors, &c., of noble and blessed memory, have instituted and proposed divers Christian and profitable measures and appliances for the furtherance of the glory of God and the upholding of civil discipline and order:

Notwithstanding this purpose was not in every respect prosecuted with the appropriate zeal, and the expected and de-

6

Boried.

vnd begerte frucht darauß gefolgt vnd gespürt wordē. Welches vns denn verursacht / nit allein dieselbige widerum̄ zuernern / sondern auch / da es die nothwendigkeit erfordert / in verbesserung zurichten / zuerleutern / vnd weitere fürsichung zuthun. Also wir auch in dem nit den geringsten mangel befunden / daß die blüende jugend allenthalben / beides in Schulen vnd Kirchen Vnsers Churfürstenthumbs in Christlicher Vere seß: fähleßig / vnd zum theil gar nit / zum teil aber vngleich / vnd zu keinem beständigen / gewissen vnd einhelligen Catechismo: sondern nach eines jeden für-

6

sired fruit did not accrue therefrom—we are now induced not only to renew the same, but also, as the exigencies of the times demand, to improve, reform, and further to establish them. Therefore we also have ascertained that by no means the least defect of our system is found in the fact, that our blooming youth is disposed to be careless in respect to Christian doctrine, both in the schools and churches of our principality—some, indeed, being entirely without Christian instruction, others being unsystematically taught, without any established, certain, and clear catechism, but merely according to individual plan or

Borred.

7

fürnehmen vnd gutdüncken an-
gehalten vnd vnderwiesen wor-
den. Daraus den neben andern
vielfältigen grossen vnrichtig-
keiten erfolgt / daß sie offtermal-
en ohne Gottes furcht vnd er-
känntnuß seines Worts auffge-
wachsen / keine eintrectige vn-
derweisung gehabt / oder sonst
mit weitleunfftigen vnnötürfftig-
en fragen / auch bißweilen mit
widerwertiger Lere beschweret
worden ist.

Wenn nun beid Christliche vñ
weltliche ämpter / Regiment vñ
hausßhaltungen / anderst nit be-
stendiglichen erhalten werden/
auch zucht vnd erbarkeit vñ alle
andere gute tugentē bey den vn-
a iiij derthā-

7

judgment; from which, among other great defects, the consequence has ensued, that they have, in too many instances, grown up without the fear of God and the knowledge of His word, having enjoyed no profitable instruction, or otherwise have been perplexed with irrelevant and needless questions, and at times have been burdened with unsound doctrines.

And now, whereas both temporal and spiritual offices, government and family discipline, cannot otherwise be maintained—and in order that discipline and obedience to authority and all other vir-

8

Borred.

verthanen zunemen vnd auff-
wachffen mügen / Denn da die
jugendt gleich anfangs / vñ vor
allen dingē zu reiner / auch gleich
förmiger lehr des heiligē Euan-
gelij vnd rechtschaffener erkant-
nuß Gottes angehalten / vnd
darinnen stetigs geübet wirdt:

So haben wir für ein hohe
noturfft geachtet / auch hierin-
nen / als dem vornemsten stück
eins Vnsers Regiments / gepür-
lichß einsehens zuthun / die vn-
richtigkeit vnd vngleichheit ab-
zuschaffen / vñ notwendige ver-
besserung anzustellen.

Und demnach mit rhat vñ
zuthun Vnserer ganzen Theo-
logischen Facultet allhie / auch
allen

8

tures may increase and be multiplied among subjects—it is essential that our youth be trained in early life, and above all, in the pure and consistent doctrine of the holy Gospel, and be well exercised in the proper and true knowledge of God:

Therefore, we have regarded it as a high obligation, and as the most important duty of our government, to give attention to this matter, to do away with this defect, and to introduce the needful improvements:

And accordingly, with the advice and coöperation of our entire theological faculty in this place, and of all Super-

Vorred. 9

allen Superintendenten vnd
 fürnemsten Kirchendienern ei-
 nen Summarischen vnderricht
 vß Catechismum vnserer Christ-
 lichen Religion auß dem Wort
 Gottes / beides in Deutscher vñ
 Lateinischer Sprach verfassen
 vnd stelle lassen. Damit fürbaß
 nicht allein die jugendt in Kir-
 chen vnd Schulen / in solcher
 Christlicher Lehre / Gottselig-
 lichen vnderwiesen / und darzu
 einhelliglichen angehalten : son-
 der auch die Prediger vñ Schul-
 meister selbs ein gewisse vnd be-
 ständige form vnd maß haben
 mögen / wie sie sich in vnderwei-
 sung der jugendt verhalten sol-
 len / vnd nicht ires gefallens teg-
 a v liche

intendents and distinguished servants of the Church, we have secured the preparation of a summary course of instruction or catechism of our Christian Religion, according to the word of God, in the German and Latin languages; in order not only that the youth in churches and schools may be piously instructed in such Christian doctrine, and be thoroughly trained therein, but also that the Pastors and Schoolmasters themselves may be provided with a fixed form and model, by which to regulate the instruction of youth, and not, at their option, adopt daily changes, or introduce erro-

10

Vorred.

liche enderungē fürnemen / oder
widerwertige lehre einführen.

Euch hiemit alle vnd einem
jeden besonder gnedigliche vnd
ernstlichen ermanend vñ befeh-
lende / jr wollet angeregten Ca-
techisum os Vnderricht / vmb
der ehre Gottes / vnd Vnserer
vnderthanen / auch ewerer see-
len selbs nutz vnd bestem willē/
danckbarlich annemē / auch den
selbigen nach irem rechten ver-
stand der jugend in schulen. vnd
Kirchen / auch sonst auff der
Ganzel dem gemeinen Man
vleißig vnd wol einbilden / dar-
nach lehren / thun vñ leben. Vn-
gezweiffelter hoffnung vnd zu-
uersicht / wenn die jugendt an-
fangs

10

neous doctrine:

We do herewith affectionately admonish and enjoin upon every one of you, that you do, for the honour of God and our subjects, and also for the sake of your own soul's profit and welfare, thankfully accept this proffered Catechism or course of instruction, and that you do diligently and faithfully represent and explain the same according to its true import, to the youth in our schools and churches, and also from the pulpit to the common people, that you teach, and act, and live in accordance with it, in the assured hope, that if our youth in

Vorred.

11

fangs im wort Gottes also mit ernst vnderwiesen vnd auffgezogen : es werde der Allmechtig auch besserung des lebens / zeitliche vnd ewige wolffart verleihen vnd widerfahren lassen. Das wollen wir vns / wie oblaut / zu geschehen zu euch endlich versehen.

Datum Heydelberg auff Dinstag den
neunzehenden Monatstag Januarij /
Nach Christi vnserz lieben Herrn vnd
Seligmachers geburt / im Jar /
Tausendt / Fünffhundert /
drey vnd sechzig.

11

early life are earnestly instructed and educated in the word of God, it will please Almighty God also to grant reformation of public and private morals, and temporal and eternal welfare. Desiring, as above said, that all this may be accomplished, we have made this provision.

“Given at Heidelberg, Tuesday, the nineteenth of January, in the year 1563 after the birth of Christ, our dear Lord and Saviour.”

12.

Catechismus/

Oder

Christlicher Underricht/
wie der in Kirchen vnd Schu-
len der Churfürstlichen
Pfalz getrieben
wirdt.

Frag.

Wiß ist dein einiger trost in leben
vnd in sterben?

Antwort.

a 1. *Cor.* 6. Daß ich mit Leib vnd Seel *a* / beyde
b *Rom.* 14. in leben vnd in sterben *b* / nit mein /
c 1. *Cor.* 3. sonder meines getrewen Heylands Jesu
d *Ioan.* 1. Christi eigē bin *c* / der mit seinē theuern
e 1. *Ioan.* 3. blut / für alle meine sünden volkomlich
1. *Pet.* 1. bezalet / vñ mich auß allem gewalt des
Ioan. 6. Teufels erlöst hat *d* / vñ also bewaret *e* /
daß ohne den willen meines Vaters im
himmel kein haar von meinem haupt kan
fallen /

12

CATECHISM

OR

Christian Instruction

AS THIS IS CARRIED ON IN CHURCHES
AND SCHOOLS OF THE ELECTORAL
PALATINATE

QUESTION I.

*What is thy only comfort in life and
in death?*

ANSWER.

That I, with body and soul, both in
life and in death, am not my own, but
belong to my faithful Saviour Jesus
Christ, who with His precious blood has
fully satisfied for all my sins, and ¹ re-¹ delivered
deemed me from all the power of the
Devil; and so preserves me, that with-
out the will of my Father in heaven not
a hair can fall from my head; yea, that

13

fallen *a* / ja auch mir alles zu meiner se- *a* *Matt.10.*
 ligkeit dienen muß *b* / darumb er mich *Luc. 21.*
 auch durch seinen heiligen Geist des ewi- *b* *Rom.8.*
 gen lebens versichert *c* / vnd jm forthin *c* *2.Cor.1.*
 zuleben von hertzen willig vnd bereit *Ephes.1.*
 macht. *d* *Rom.8.*

d *Rom.8.*

Frag.

Wieuil stück seind dir nötig zuwiß-
 sen / daß du in diesem trost seliglich lebe
 vnd sterben mögest?

Antwort.

Dren stück *e*. Erstlich wie groß mei- *e* *Luc. 24.*
 ne sünde vnd elend sehen *f*. Zum andern/ *1.Cor.6.*
 wie ich von allen meinen sünden vnd *f* *Tit.3.*
 elend erlöset werde *g*. Vnd zum dritten/ *Iohan.9.*
 wie ich Gott für solche erlösung soll *g* *Ioan.17.*
 danckbar sein. *h* *h* *Ephes.5.*

Der erste Teil.

Von des menschen elend.

Frag.

Woher erkennest du dein elend?

Auß

13

all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

QUESTION 2.

How many things are necessary for thee to know, that thou in this comfort mayest live and die happily?

ANSWER.

Three things: First, ² the greatness of ² how great my sin and misery. Second, how I am ^{ery are} ^{sin and mis-} my sin and misery. Third, how I am to be thankful to God for such ⁴ redemption. ³ redeemed from all my sins and misery. ³ delivered ⁴ deliverance

THE FIRST PART OF MAN'S MISERY

QUESTION 3.

Whence knowest thou thy misery?

14

Antwort.Aus dem gesetz Gottes.^a^a Rom. 3.**Frag.**

Was erfordert denn das Göttlich gesetz von uns?

Antwort.

Diß lehret uns Christus in einer summa / Matth. am 22. Du solt lieben Gott deinen Herrn / von ganzem herzen / von ganzer seelen / von ganzem gemüth vnd allen krefftten / diß ist das fürnembste vnd das größte gebot / Daß ander aber ist dem gleich / Du solt deine Nächsten liebe als dich selbst. In diesen zweyen gebotten hanget das ganze gesetz vnd die Propheten.

Frag.

Kannst du diß alles volkômlich halten?

Antwort.^b Rom. 3.^{1.} Ioan. 1.^c Rom. 8.

Nein ^b / denn ich bin von Natur geneigt Gott vnd meinen nächsten zu hassen. ^c

Ephes. 2.

Hat

14

ANSWER.

Out of the Law of God.

QUESTION 4.

What does the Law of God require of us?

ANSWER.

This Christ teaches us in sum, Matth. 22: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang ⁵ all the law and the prophets. ⁵ the whole

QUESTION 5.

Canst thou keep all this perfectly?

ANSWER.

No: for I am by nature prone to hate God and my neighbor.

15

Frag.

Hat denn Gott den menschen also böß
vnd verkert erschaffen?

Antwort.

Nein *a*: sonder Gott hat den menschen gut / vnd nach seinem ebenbild erschaffen *b* / daß ist / in warhafftiger gerechtigkeit vñ heiligkeit / auff dz er Gott seinen schöpffer recht erkēnte / vnd von herzen liebte / vnd in ewiger seligkeit mit im lebte / in zu loben vnd zu preisen. *c*

*a Gen. 1.**b Gen. 1.**c 2. Cor. 3.**Colof. 3.**Ephes. 4.***Frag.**

Woher kompt denn solche verderbte
art des menschen?

Antwort.

Auß dem fall vnd vngehorsam vnser
ersten Eltern Adams vnd Euen im Paradeis *d* / da vnser Natur also vergiftet worden / daß wir alle in sünden empfangen vnd geboren werden *e*.

*d Gen. 3.**Rom. 5.**e Psal. 51.***Frag.**

Sind wir aber dermassen verderbt / dz
wir

15

QUESTION 6.

Did God create man thus wicked and perverse?

ANSWER.

No: but God created man good, and after His own image, that is, in ⁶right-⁶true eousness and ⁷true holiness; that he⁷ omit "true" might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him.

QUESTION 7.

Whence then comes this depraved nature of man?

ANSWER.

From the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt, that we are all conceived and born in sin.

QUESTION 8.

But are we so far depraved, that we

16

wir ganz vñ gar vntüchtig seind zu einigem guten / vnd geneigt zu allem bösen?

Antwort.

- a. Ioan. 3.* Ja. *a* Es sey den / daß wir durch den
Iob. 15. Geist Gottes wider geboren werden.
Iob. 14.
Habac. 53.

Frag.

Thut denn Gott dem menschen nit vnrecht / daß er in seinem gesetz von im fordert daß er nicht kan thun?

Antwort.

- b Ephes. 4.* Nein. *b* Denn Gott hat den menschen also erschaffen / daßer es kondte thun / der mensch aber hat sich vnd alle seine nachkommen / auß anstiftung des Teufels / durch mutwilligen vnghehorsam / derselbigen gaben beraubt.

Frag.

Wil Gott solchen vnghehorsam vnd abfall vngestraftt lassen hingehen?

Antwort.

- c Rom. 5.* Mit nichten: *c* sonder er zörnet schreck
Es. 9. lich / beyde vber angeborne vnd würckliche

16

*are wholly unapt to any good and prone
to all evil?*

ANSWER.

Yes; unless we are born again by the
Spirit of God.

QUESTION 9.

*Does not God then wrong man, by re-
quiring of him in His law that which he
cannot ^s perform?* ^s do

ANSWER.

No: for God so made man, that he
could ^o perform it; but man, through the ^o do
instigation of the Devil, by wilful dis-
obedience deprived himself and all his
posterity of ¹⁰ this power. ¹⁰ those gifts

QUESTION 10.

*Will God suffer such disobedience and
apostasy to go unpunished?*

ANSWER.

By no means; but He is terribly dis-
pleased with our inborn as well as actual

17.

liche sünden / vnd wil sie auß gerechtem
vtheil zeitlich vnd ewig straffen / wie
er gesprochen hat: Verflucht sey jeder-
man / der nicht bleibet in allem dem / daß
geschribē steht in dem buch des gesetzes /
daß ers̄ thue. *a*

*a Deu.27.**Gal.3.*

Frag.

Ist denn Gott nicht auch barm-
herzig?

Antwort.

Gott ist wol barmherzig *b* / er ist *b* *Exo.34.*
aber auch gerecht *c* / derhalben seine ge- *c* *Exo.20.*
rechtigkeit erfordert / daß die sünde / wel- *Psal.5.*
che wider die allerhöchste maieſtet Got- *2.Cor.6.*
tes begangen ist / auch mit der höchsten /
daß ist / der ewigen straff an leib vnd seel
gestrafft werde.

Der ander Teil.

Von des Menschen
Erlösung.*b* Die

17

sins, and will punish them in just judgment in time and eternity, as He has declared: Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

QUESTION II.

Is then God not also merciful?

ANSWER.

God is indeed merciful, but He is likewise just; wherefore His justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment both of body and soul.

THE SECOND PART

OF MAN'S ¹¹REDEMPTION ¹¹ Deliverance

18.

Frag.

Dieweil wir denn nach dem gerechten v̄rtheil Gottes zeitliche vnd ewige straff verdient haben : wie möchten wir dieser straff entgehen / vnd widerumb zu genaden kommen ?

Antwort.

Gott wil daß seiner gerechtigkeit genug geschehe *a* / derwegē müssen wir derselben entweder durch vns selbst / oder durch einen andern volkomene bezahlung thun.

Frag.

Können wir aber durch vns selbst bezahlung thun ?

Antwort.

b Mit nichten / sondern wir machen auch die schuldt noch teglich grösser. *b*

Frag.

Kan aber jrgend eine bloffe creatur für vns bezalen ?

Antwort.

c Keine *c* / denn erstlich wil Gott an seiner

18

QUESTION 12.

Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, what is required that we may escape this punishment and be again received into favor?

ANSWER.

God wills that His justice be satisfied; therefore we must make full satisfaction to the same, either by ourselves or by another.

QUESTION 13.

Can we ourselves make this satisfaction?

ANSWER.

By no means: on the contrary, we daily increase our guilt.

QUESTION 14.

Can any mere creature make satisfaction for us?

ANSWER.

None: for first, God will not punish,

19.

keiner andern Creatur straffen / daß der mensch verschuldet hat. Zum andern / so kan auch keine bloße Creatur den laß des ewigen zorns Gottes wider die sünde ertragen / vnd andere daruon erlösen. *a*

a Psal.130.

Frag.

Was müssen wir den für einen Mittler vnd Erlöser suchen?

Antwort.

Einen solchen / *b* der ein warer / vnd gerechter mensch / vnd doch stercker den alle Creaturen / daß ist / zugleich warer Gott sey.

*Esai.7
Matth.1.
Iere.33.*

Frag.

Warumb muß er ein warer vnd gerechter mensch seyn?

Antwort.

Darumb / daß die gerechtigkeit Gottes erfordert *c* / daß die menschliche natur / die gesündigt hat / für die sünde bezale / vnd aber einer / der selbst ein sündler weh / nicht köndte für andere bezalen. *d d*

Rom.1.

Esai 53.

1.Pet.3

b ij

War-

19

in any other creature, that of which man has made himself guilty; and further, no mere creature can sustain the burden of God's eternal wrath against sin, and ¹²redeem others therefrom. ¹² deliver

QUESTION 15.

What manner of mediator and ¹³re-¹³ deliverer deemer then must we seek?

ANSWER.

One who is a true and ¹⁴sinless man, ¹⁴righteous and yet more powerful than all creatures, that is, one who is at the same time true God.

QUESTION 16.

Why must he be a true and ¹⁵sinless¹⁶ righteous man?

ANSWER.

Because the justice of God requires, that the same human nature which has sinned should make satisfaction for sin; but no man, being himself a sinner, could satisfy for others.

20.

Frag.

Warum muß er zugleich warer Gott
sein?

Antwort.

a Isai.53. Daß er auß krafft seiner Gottheit *a* /
den last des zorns Gottes / an seiner
menschheit ertragen / vñ vns die gerecht
tigkeit / vnd das leben erwerben / vnd
b Iere.33. widergeben möchte. *b*
Iohan.1.

Frag.

Wer ist aber derselbe mittler / der zu
gleich warer Gott / und ein warer gerecht
ter mensch ist?

Antwort.

c Matth.1. Unser Herr Jesus Christus *c* / der vns
Rom.1. zur vollkommenen erlösung vnd gerecht
1.Tim.3. teit geschendt ist. *d*
d Luc.2.
1.Cor.1.

Frag.

Woher weistu das?

Antwort.

Auß dem heiligen Euangelio / welches
e Gen.3. Gott selbst anfänglich im Paradeis *e*
hat offenbaret : folgendß durch die hei
lige

20

QUESTION 17.

Why must he be at the same time true God?

ANSWER.

That by the power of his Godhead he might bear, in his manhood, the burden of God's wrath, and so obtain for and restore to us righteousness and life.

QUESTION 18.

*But who now is that Mediator, who is at the same time true God and a true,
¹⁶ sinless Man? ¹⁶ righteous*

ANSWER.

Our Lord Jesus Christ, who is freely given unto us for complete ¹⁷ redemption¹⁷ deliverance and righteousness.

QUESTION 19.

Whence knowest thou this?

ANSWER.

From the Holy Gospel: which God Himself first revealed in Paradise; afterwards proclaimed by the holy Patriarchs

21.

lige Erzüetter *a* vnd Propheten lassen *a* *Gen.22.*
 verkundigen / vnd durch die opffer vnd *Rom.1.*
 andere ceremonien des geseßes fürgebil- *Hebr.1.*
 det *b*. Entlich aber durch seinen einge- *Iohan.5.*
 liebten Son erfüllet. *c* *Hebr.10.*
Rom.10.

Frag.

Werden denn alle menschen widerum
 durch Christum selig / wie sie durch A-
 dam sind verloren worden?

Antwort.

Nein *d* / sonder allein diejenigen / die *d* *Iohan.3.*
 durch waren glauben im werden einge- *Esaï.53.*
 leibet / vnd alle seine wolthaten anne- *Psaïm.2.*
 men. *Rom.11.*
Hebr.10.

Frag.

Waß ist warer glaube?

Antwort.

Es ist nicht allein ein gewisse erkant- *e* *Heb.11.*
 nuß *e* / dardurch ich alles für war hal- *Jacob.2.*
 te / waß vns Gott in seinem wort hat *f* *Heb.11.*
 offenbaret *f* / sondern auch ein herkliz- *Ephef.3.*
 ches vertragen *g* / welches der heilige *1.Cor.4.*
 Geist *h* durchs Euangelium in mir wir- *Rom.1.*
 det: / daß nicht allein andern / sondern *Galat.2.*

b iij auch

21

and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and finally fulfilled by His well-beloved Son.

QUESTION 20.

Are all men then saved by Christ, as they have perished by Adam?

ANSWER.

No; only such as by true faith are ¹⁸ ingrafted into Him, and receive all His¹⁸ incorporated benefits.

QUESTION 21.

What is true faith?

ANSWER.

It is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His word; but also a hearty trust, which the Holy Ghost works in me by the Gospel, that not only

22.

auch mir vergebung der sünden / ewige
gerechtigkeit vnd seligkeit von Gott ge-
schenkt sey, auß lauter gnaden / allein
• *Ephes. 2.* vmb des verdienstß Christi willen. a

Frag.

Waß ist aber einem Christen - noth
zuglauben ?

Antwort.

Alles was vns im Euangelio verheiß-
• *Ioan. 20.* sen wird b / welchß vns die Artikel vn-
serß allgemeinen vngeszweifelten Christ-
lichen Glaubens in einer summa leh-
ren.

Frag.

Wie lauten dieselben ?

Antwort.

Ich glaub in Gott / Vater
den almechtige / Schöpffer him-
mels vnd der erden.

Vnd

22

to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

QUESTION 22.

What is it then necessary for a Christian to believe?

ANSWER.

All that is promised us in the Gospel, which the articles of our ¹⁹ catholic, un-¹⁹ universal doubted Christian faith teach us in sum.

QUESTION 23.

What are these Articles?

ANSWER.

I believe in God the Father Almighty, Maker of heaven and earth.

23.

Vnd in Jesum Christum/
 seinen eingebornen Son / vn-
 fern Herrn / der empfangen ist
 von dem heiligen Geist / gebo-
 ren auß Maria der Jungfraw-
 en / gelitten vnter Pontio Pila-
 to / gecreuziget / gestorben vnd
 begraben / abgestiegen zu der
 Hellen / am dritten tage wi-
 der auffstanden von den tod-
 ten / auffgefahen gen Him-
 mel / sitzet zu der rechten Got-
 tes des almechtigen Vaters /
 von dannen er kommen wird /
 zurichten die lebendigen vnd
 die todten.

Ich glaube in den heiligen
 Geist / eine heilige allgemei-
 ne Christliche Kirche / die
 b iiii ge-

23

And in Jesus Christ, His only begotten
 Son, our Lord: who was conceived by
 the Holy Ghost, born of the Virgin
 Mary; suffered under Pontius Pilate, was
 crucified, dead, and buried; He descended
 into ²⁰hades; the third day He rose from ²⁰hell
 the dead; He ascended into heaven, and
 sitteth at the right hand of God the
 Father Almighty; from thence he shall
 come to judge the ²¹quick and the dead. ²¹living

I believe in the Holy ²²Ghost: ²³the ²³Spirit
²³a holy uni-
 versal Chris-
 tian Church
 Holy Catholic Church; the communion

24.

gemeinschaft der Heiligen / vergebung der sünden / auferstehung des fleisches / vnd ein ewiges leben.

Frag.

Wie werden die Artikel abgeteilt?

Antwort.

In drey theil. Der erst ist von Gott dem Vater / vnd vnser erschöpfung. Der ander von Gott dem Son / vnd vnser erlösung. Der dritt von Gott dem heiligen Geist / vnd vnser Heiligung.

Frag.

a Deut. 6. Dieweil nur ein einig Göttlich wesen ist *a*: warumb nennest du drey / den Vater / Son vnd heiligen Geist?

Antwort.

b Psal. 33. Darumb daß sich Gott also in seinem wort geoffenbaret hat *b* / daß diese *Matt. 3.* drey vnderschiedliche Personen / der *Matt. 28.* einig warhafftig ewig Gott seind. *1. Ioan. 5.*

Von

24

of saints; the forgiveness of sins; the resurrection of the ²⁴body, and ²⁵the life ²⁴flesh ²⁵an everlast-
everlasting. ing life

QUESTION 24.

How are these Articles divided?

ANSWER.

Into three parts: The first is of God the Father, and our creation; the second, of God the Son, and our ²⁶redemp-²⁶ deliverance
tion; the third, of God the Holy ²⁷Ghost, ²⁷Spirit
and our sanctification.

QUESTION 25.

Since there is but one Divine Being, why speakest thou of three, Father, Son, and Holy Ghost?

ANSWER.

Because God has so revealed Himself in His word, that these three distinct Persons are the one, true, eternal God.

25.

Von Gott dem Vater.

Frag.

Was glaubest du / wenn du sprichst /
Ich glaub in Gott Vater / den almech-
tigen / Schöpffer Himmels vnd der Er-
den?

Antwort.

Daß der ewig Vater vnserß Herrn Je- *a Gen.1.*
su Christi / der Himmel vnd Erden sampt *Psal.33.*
allem was drinnen ist / auß nichts er- *b Psal.146.*
schaffen *a* / auch dieselbigen noch durch *Matt.10.*
seinen ewigen rhat vnd fürsehung erhel- *Heb.1.*
vnd regieret *b* : vmb seines Sonß Chris- *c Ioan.1.*
ti willen mein Gott vnd mein Vater. *Rom.8.*
sey *e* / auff welchen ich also vertrawe / *Gal.5.*
daß ich nit zweifel / er werde mich mit *d Psal.54.*
aller noturfft leibß vnd-der seelen ver- *Matt.6.*
sorgen *d* / auch alles vbel / so er mir in *Luc.12.*
diesem jamerthal zuschicket / mir zu gut *e Rom.8.*
wenden *e* : dieweil ers thun kan / als ein *f Rom.10.*
almechtiger Gott *f* : vnd auch thun wil *g Matt.6.*
als ein getreuer Vater. *g*

b v

Was

25
OF GOD THE FATHER.

QUESTION 26.

What dost thou believe when thou sayest: I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH?

ANSWER.

That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, with all that in them is, who likewise upholds and governs the same by His eternal counsel and providence, is for the sake of Christ His Son my God and my Father; in whom I so trust, as to have no doubt that He will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears He will turn to my good; for He is able to do it, being Almighty God, and willing also, being a faithful Father.

26.

Frag.

Was verstehestu durch die fürscheidung
Gottes?

Antwort.

Die almechtige vnd gegenwertige
a Act.17. krafft Gottes *a* / durch welche er himel
 vnd erde/ sampt allen Creaturen / gleich
b Hebr.1. als mit seiner hand noch erhelt *b* / vnd
 also regiert / daß laub und graß / regen
 vnd dürre / fruchtbare vnd vnfruchtbare
c Iere. 5. jar / essen vnd trincken *c* / gesundheit
Act. 14. vnd krankheit *d* / reichthumb vnd ar-
d Iohan.9. muth *e* / vnd alles / nicht ohnegefahr /
e Prou.22. sonder von seiner väterlichen hand vns
 zukomme.

Frag.

Was für nuß bekommen wir auß er-
 kañnuß der schöpffung vnd fürscheidung
 Gottes?

Antwort.

f Rom.5. . Daß wir in aller wid'wertigkeit gedul-
Iacob.1. tig *f* / in glückseligkeit danckbar *g* / vnd
Iob.1. außß zukünfftig guter zuuersicht / zu vn-
g Deut.8. serm getrewen Gott vnd Vater sein sol-
1.Theff.5. len/

26

QUESTION 27.

What dost thou understand by the Providence of God?

ANSWER.

The almighty and everywhere present power of God, whereby, as it were by His hand, He still upholds heaven and earth, with all creatures; and so governs them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by His fatherly hand.

QUESTION 28.

What does it profit us to know that God has created, and by His providence still upholds all things?

ANSWER.

That we may be patient in adversity; thankful in prosperity; and for what is future, have good confidence in our faithful God and Father, that no crea-

27

len / daß vns keine Creatur von seiner liebe scheiden wird *a* / dieweil alle Creatu *a* *Rom. 5.*
 ren also in seiner hand sind / daß sie sich one seinen willen auch nicht regen noch *b* *Iob. 1.*
 bewegen können. *b* *Rom. 5.*

Von Gott dem Son.

Frag.

Warumb wird der Son Gottes Jesus / daß ist / seligmacher genaht?

Antwort.

Darumb daß er vns selig macht von vnsern sünden *c* / vnd daß bey keinem an *c* *Matt. 1.*
 dern einige seligkeit zusuchen noch zu finden ist. *d* *d Act. 4.*

Frag.

Glauben denn die auch an den einigen seligmacher Jesum / die ire seligkeit vnd heil bey heiligen / bey jnen selbst / oder anderstwo suchen?

Antwort.

Nein *e*: sondern sie verleugnen mit der *e* *1. Cor. 1.*
 that den einigen seligmacher vnd Heilands Jesum / ob sie sich sein gleich rühmen. Den entweder Jesus nicht
 ein

27

ture shall separate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move.

OF GOD THE SON.

QUESTION 29.

Why is the Son of God called JESUS, that is, Saviour?

ANSWER.

Because He saves us from our sins; and no salvation is to be either sought or found in any other.

QUESTION 30.

Do such then believe in the only Saviour Jesus, who seek their salvation and welfare of saints, of themselves, or anywhere else?

ANSWER.

No; although they may make their boast of Him, yet in act they deny the only ²⁸ Saviour Jesus. For either Jesus²⁸ Original: "Seligmacher und Heiland Jesum"

28

ein vollkommener Heiland sein muß: oder die diesen Heiland mit warem glauben annemen / müssen alles in ihm haben / daß zu ihrer seligkeit vonnöten ist. *a*

a Esai. 9.

Frag.

Warumb ist er Christus / das ist / ein gesalbter genant?

Antwort.

Daß er von Gott dem Vater verordnet / vnd mit dem heiligen Geist *b* gesalbet ist / zu vnserm obersten Propheten vnd Lehrer / der vns den heimlichen rhat vnd willen Gottes von vnser erlösung vollkomlich offenbare *c* / vnd zu vnserm einigen hohen Priester / der vns mit dem einigen Opffer seines Leibs erlöset hat / vnd jmerdar mit seiner fürbitt für dem Vatter vertritt *d*. Vnd zu vnserem ewigen König / der vns mit seinem wort vnd Geist regiert *e* / vnd bey der erworbenen erlösung schützet vnd erhalt.

b Hebr. 1.

c Psal. 110.

Heb. 7.

Rom. 8.

d Psal. 2.

Luc. 1.

e Rom. 5.

Matt. 28.

Frag.

Warumb wirst aber du ein Christ genant?

Daß

28

is not a complete Saviour, or they who by true faith receive this Saviour, must have in Him all that is necessary to their salvation.

QUESTION 31.

Why is He called CHRIST, that is,
²⁹ *Anointed?*

²⁹ Lit. an
 anointed one

ANSWER.

Because He is ordained of God the Father, and anointed with the Holy ³⁰ Ghost, to be our chief Prophet and ³⁰ Spirit Teacher, who fully reveals to us the secret counsel and will of God concerning our ³¹ redemption; and our only High ³¹ deliverance Priest, who by the one sacrifice of His body has ³² redeemed us, and ever liveth ³² delivered to make intercession for us with the Father; and our eternal King, who governs us by His word and Spirit, and defends and preserves us in the ³³ redemp-³³ deliverance tion obtained for us.

QUESTION 32.

But why are thou called a Christian?

29

Antwort.

Daß ich durch den glauben ein glied Christi *a* / vnd also seiner salbung theilhaftig bin *b* / auff daß auch ich seinen Namen bekenne *c* / mich jm zu einem lebendigen dankopffer darstelle *d* / vnd mit frehem gewissen in diesem leben wider die sünde vnd Teufel streite / vnd hernach in ewigkeit mit jm vber alle Creaturen hersche.

*a Act. 11.**1. Ioan. 2.**b Act. 2.**Ioel 2.**Marc 8.**c Rom. 12.**Apoc. 5.**d Rom. 6.**Apoc. 1.*

Frag.

Warumb heist er Gottes eingebornener Son / so doch wir auch kinder Gottes sind?

Antwort.

Darumb daß Christus allein der ewig natürlich Son Gottes ist *e* / wir aber vmb seinet willen auß gnade zu kindern Gottes angenommen sind. *f*

*e Ioha. 1.**Heb. 1.**f Rom. 8.**Ephef. 1.*

Frag.

Warumb nennestu jn vnsern Herrn?

Antwort.

Daß er vns mit leib vnd seel von der sünden

29

ANSWER.

Because by faith I am a member of Christ, and thus a partaker of His anointing; in order that I also may confess His name; may present myself a living sacrifice of thankfulness to Him; and may with free conscience fight against sin and the Devil in this life, and hereafter, in eternity, reign with Him over all creatures.

QUESTION 33.

Why is He called God's ONLY BEGOTTEN SON, since we also are the children of God?

ANSWER.

Because Christ alone is the eternal natural Son of God; but we are children of God by adoption through grace for His sake.

QUESTION 34.

Why callest thou Him OUR LORD?

ANSWER.

Because, not with silver or gold, but

30.

sünden vnd auß allem gewalt des Teufels / nicht mit golt oder silber / sondern mit seinem theuern Blut / ihm zum eigenthumb elöset vnd erkauft hat. *a*

*a 1.Pet.1.**1.Cor.6.**1.Pet.2.***Frag.**

Was heist / daß er empfangen ist von dem heiligen Geist / gebohrn auß Maria der Jungfrauen?

Antwort.

Daß der ewige Son Gottes / der wahrer vnd ewiger Gott ist *b* / vnd bleibet *c* / ware menschliche natur / auß dem fleisch vnd blut der Jungfrauen Maria *d* / durch würckung des heiligen Geists an sich genommen hat *e* / auff daß er auch der ware samen Dauids sey *f* / seinen brüdern in allem gleich *g* / außgenommen die sünde. *h*

*b Ioan.1.**Rom.1.**c Rom.9.**d Iohan.1.**e Matt.1.**Luc 1.**Ephef.1.**f Psal. 132.**Rom.1.**g Phil.2.**h Hebr.4.***Frag.**

Was nuß bekomest du auß der heiligē empfengnuß Christi?

Antwort.

Daß er mit seiner vnschuldt vnd vollkom-

30

with His precious blood, He has ³⁴ re-³⁴ delivered
deemed and purchased us, body and soul,
from sin and from all the power of the
Devil, to be His own.

QUESTION 35.

What is the meaning of: CONCEIVED
BY THE HOLY ³⁵ GHOST, BORN OF THE ³⁵ Spirit
VIRGIN MARY?

ANSWER.

That the eternal Son of God, who is
and continues true and eternal God, took
upon Him the ³⁶ very nature of man, of ³⁶ Lit. "true
human nature
the flesh and blood of the Virgin Mary,
by the operation of the Holy ³⁷ Ghost; ³⁷ Spirit
so that He also might be the true seed
of David; like unto His brethren in all
things, sin excepted.

QUESTION 36.

*What benefit dost thou receive from
the holy conception and ³⁸ birth of Christ?* ³⁸ Orig. omits
"and birth"

ANSWER.

That ³⁹ He is our Mediator, and with ³⁹ Orig. omits
"He is our
Mediator, and"

31.

vollkommenen heiligkeit meine sünde /
 darin ich bin empfangen *a* / für Gottes *a* *Psal.32.*
 angesicht bedeckt. *1.Cor.1.*

Frag.

Was verstehestu durch das wörtlein
 gelitten?

Antwort.

Daß er an leib vnd seel / die ganze zeit
 seines lebens auff erden / sonderlich aber
 am ende desselben den zorn Gottes wi-
 der die sünde des ganzen menschlichen *b* *1. Pet. 2.*
 geschlechts getragen hat *b* / auff daß er *Isai.53.*
 mit seinem leiden / als mit dem einigen *c* *1 Ioan.2.*
 Sünopffer *c* / vnser leib vnd seel von *1 Ioan.4.*
 der ewigen verdammuß erlösete / vnd *Rom.3.*
 vns Gottes gnade / gerechtigkeit vnd e-
 wiges leben erwürbe.

Frag.

Warumb hat er vnder dem Richter
 Pontio Pilato gelitten?

Antwort.

Auff daß er vnschuldig vnder dem
 weltlichen Richter verdammet wur- *d* *Luc.23.*
 de *d* / vnd vns damit von dem strengen *Ioan.19.*
 vrtheil

31

His innocence and perfect holiness covers, in the sight of God, my sin wherein I was conceived.

QUESTION 37.

What dost thou understand by the word: SUFFERED?

ANSWER.

That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race; in order that by His passion, as the only atoning sacrifice, He might ⁴⁰redeem our body and soul from ever-⁴⁰ deliver lasting damnation, and obtain for us the grace of God, righteousness and eternal life.

QUESTION 38.

Why did He suffer UNDER PONTIUS PILATE, as judge?

ANSWER.

That He, being innocent, might be condemned by the temporal judge, and thereby deliver us from the severe judg-

32.

a Psal. 69. vrtheil Gottes / daß vber vns gehen sol-
te / erledigte. *a*

Eesai. 53.

2. Cor. 5.

Galat. 3.

Frag.

Ist es etwas mehr / daß er ist gecreu-
ziget worden / denn so er eines andern
todes gestorben were?

Antwort.

b Galat. 3. Ja / Denn dardurch bin ich gewiß /
daß er die vermaledeuung die auff mir
lage / auff sich geladen habe *b*. Diemeil
der todt des Creuhs von Gott verflucht
war. *c*
c Deut. 21.
Galat. 3.

Frag.

Warumb hat Christus den todt müs-
sen leiden?

Antwort.

d Gen. 2. Darumb / daß von wegen der gerech-
tigkeit vnd warheit *d* Gottes nicht an-
derst für vnser sünden möchte bezalet
werden / denn durch den todt des Sons
Gottes. *e*
e Heb. 2.

Frag.

Warumb ist er begraben worden?
Damit

32

ment of God to ⁴¹ which we were exposed. ⁴¹ Lit. "which should come upon us"

QUESTION 39.

Is there anything more in His having been CRUCIFIED, than if He had died some other death?

ANSWER.

Yes: for thereby I am assured that He took on Himself the curse which lay upon me; because the death of the cross was accursed of God.

QUESTION 40.

Why was it necessary for Christ to suffer DEATH?

ANSWER.

Because, by reason of the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

QUESTION 41.

Why was He BURIED?

33.

Antwort.

Damit zubezeugen / daß er warhafftig gestorben sey. *a*

*a Mat. 27.**Luc. 23.***Frag.***Iohan. 19.**Act. 13.*

Weil denn Christus für vns gestorben ist / wie kompts daß wir auch sterben müssen?

Antwort.

Unser todt ist nicht ein bezalung für unser sünde: sonder nur ein absterbung der sündert / vnd eingang zum ewigen leben. *b*

*b Ioan. 5.**Phil. 1.***Frag.**

Was bekommen wir mehr für nutz auß dem opffer vnd todt Christi am Creutz?

Antwort.

Daß durch seine krafft vnser alter mensch mit im gecreuziget / getödtet vñ begraben wird *c* / auff daß die bösen lüste des fleisches nicht mehr in vns regieren *d* / sonder daß wir vns selbst im zur dandtsagung auffopfern. *e*

*c Rom. 6.**Coloss. 2.**d Rom. 6.**e Rom. 12.**c*

War=

33

ANSWER.

To show thereby that He was really dead.

QUESTION 42.

Since then Christ died for us, why must we also die?

ANSWER.

Our death is not a satisfaction for our sin, but only a dying to sins and entering into eternal life.

QUESTION 43.

What further benefit do we receive from the sacrifice and death of Christ on the cross?

ANSWER.

That by His power our old man is with Him crucified, slain and buried; that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

34.

Frag.

Warumb folget abgefaren zu der hellen?

Antwort.

Daß ich in meinen höchsten anfechtungen versichert sey / mein Herr Christus habe mich durch seine vnaussprechliche angst / schmerzen vnd schrecken / die er auch an seiner seele / am Creutz vñ zuuor erlitten / von der hellischen angst vnd pein erlöset. *a*

a *Eesai.53.**Mat.27.***Frag.**

Was nützet vns die aufferstehung Christi?

Antwort.

Erstlich hat er durch seine aufferstehung den todt vberwunden / daß er vns der gerechtigkeit / die er vns durch seinen todt erworben hat / köndte theilhafftig machen *b*. Zum andern daß auch wir jehunder durch seine krafft erwecket werden / zu einem neuen leben *c*. Zum dritten ist vns die aufferstehung Christi ein gewis-

b *1. Cor. 15.**Rom. 4.**1. Pet. 1.**c* *Rom. 6.**Coloff. 3.*

34

QUESTION 44.

Why is it added: HE DESCENDED INTO

⁴² HADES?

⁴² helle

ANSWER.

That in my greatest temptations I may be assured that Christ, my Lord, by His inexpressible anguish, pains, and terrors which He suffered in His soul on the cross and before, has ⁴³ redeemed me ⁴⁴ delivered from the anguish and torment of hell.

QUESTION 45.

What benefit do we receive from the RESURRECTION of Christ?

ANSWER.

First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which by His death He has obtained for us. Secondly, we also are now by His power ⁴⁴ raised up to a new life. Thirdly, the ⁴⁴ Lit. awak-
ened resurrection of Christ is to us a sure

35.

gewisses pfandt vnserer seligen auff-
stehung. *a*

a 1. Cor. 15.

Ephef. 2.

Frag.

Wie verstehstu daß er ist gen him-
mel gefaren?

Antwort.

Daß Christus für den augen seiner
jünger / ist von der erdē auffgchabē gen *b*
himmel *b* / vnd vns zu gut daselbst ist *c* /
biß das er widerkompt zu richten die le-
bendigen vnd die todten. *d*

Act. 1.

Matt. 26.

Mar. 16.

Luc. 24.

c *Heb. 4.*

7. & 9.

Rom. 8.

Ephef. 4.

d *Act. 1.*

Matt. 24.

Frag.

Ist denn Christus nit bey vns biß ans
ende der welt / wie er vns verheissen
hat? *e*

e *Mat. 28*

Antwort.

Christus ist warer mensch vnd warer
Gott: Nach seiner menschlichen natur /
ist er jehunder nit auff erden *f*: aber *f*
nach seiner Gottheit / Maieestet / gnad *g*
vnd Geist weicht er nimmer von vns. *g*

Matt. 26.

Ioan. 14

& 16

Matt. 28.

Ephef. 4.

Frag.

Werden aber mit der weiß die zwo
c ij natu-

35

pledge of our blessed resurrection.

QUESTION 46.

How dost thou understand the words:
HE ASCENDED INTO HEAVEN?

ANSWER.

That Christ, in sight of His disciples, was taken up from the earth into heaven; and in our behalf there continues, until He shall come again to judge the living and the dead.

QUESTION 47.

Is not then Christ with us even unto the end of the world, as He has promised?

ANSWER.

Christ is true Man and true God; according to His human nature, He is now not upon earth; but according to His Godhead, majesty, grace and Spirit, He is at no time absent from us.

QUESTION 48.

But are not, in this way, the two na-

36.

naturen in Christo nit von einander getrenner / so die menschheit nicht vberal ist / da die Gottheit ist ?

Antwort.

Mit nichten: Denn weil die Gottheit unbegreiflich vnd allenthalben gegenwertig ist *a*: so muß folgen / daß sie wol außserhalb irer angenommenen menschheit / vnd dennoch nichts destoweniger auch in derselben ist / vnd persönlich mit jr vereiniget bleibt. *b*

Frag.

Was nützet vns die Himmelfart Christi?

Antwort.

Erstlich daß er im himmel für dem angesicht seines Vaters vnser fürsprecher ist *c*. Zum andern / daß wir vnser fleisch im himel zu einem sichern pfandt haben / daß er als das haupt / vns seine glieder auch zu sich werde hinauff nemen *d*. Zum dritten / daß er vns seinen Geist zum gegenpfand herab sendet *e* / durch welches trafft wir suchen / was droben

36

tures in Christ separated from one another, if the Manhood be not wherever the Godhead is?

ANSWER.

By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the Manhood which it has assumed, but is yet none the less in the same also, and remains personally united to it.

QUESTION 49.

What benefit do we receive from Christ's ascension into heaven?

ANSWER.

First, that He is our Advocate in the presence of His Father in heaven. Secondly, that we have our flesh in heaven, as a sure pledge, that He, as the Head, will also take us, His members, up to Himself. Thirdly, that He sends us His Spirit, as an earnest, by whose power we

37

droben ist / da Christus ist / sitzendt zu
der rechten Gottes / vnd nicht das auff
erden ist. *a*

*a Coloss.3.
Phil.3.*

Frag.

Warumb wird hinzu gesetzt / daß er
sitze zur rechten Gottes?

Antwort.

Daß Christus darumb gen himel ge-
faren ist / daß er sich daselbst erzeige / als *b*
das haupt seiner Christlichen kirchen *b* /
durch welches der Vater alles regiert. *c*

*b Ephes.1.
Coloss.1.
c Mat.28.
Ioha.5.*

Frag.

Was nützet vns diese herligkeit vnserß
haupts Christi?

Antwort.

Erstlich daß er durch sein heiligen
Geist / in vns seine glieder / die himlische
gaben aurgeußt *d*. Darnach / daß er vns *d*
mit seinem gewalt wider alle feind schü-
ßet vnd erhelt. *e*

*e Psal.2.
Ioan.10.
Ephes.4.*

Frag.

Was tröstet dich die widerkunfft
c iij Christi

37

seek those things which are above, where
Christ sitteth on the right hand of God,
and not things on the earth.

QUESTION 50.

*Why is it added: AND SITTETH AT THE
RIGHT HAND OF GOD?*

ANSWER.

Because Christ ascended into heaven
for this end, that He might there appear
⁴⁵ as Head of His Church, by whom the ⁴⁵ Lit. "as the
head of his
Christian
Church"

Father governs all things.

QUESTION 51.

*What benefit do we receive from this
glory ⁴⁶ of our Head, Christ?* ⁴⁶ better, "of
Christ our
Head"

ANSWER.

First, that by His Holy Spirit He
sheds forth heavenly gifts in us, His
members; then, that by His power he de-
fends and preserves us against all ene-
mies.

QUESTION 52.

What comfort is it to thee, that Christ

38.

Christi zu richten die lebendigen vnd die todten ?

Antwort.

Daß ich in allem trübsal vnd verfolgung mit auffgerichtetem haupt / ebē des Richters der sich zuuor dem gericht Gottes für mich dargestellt / vnd alle vermaledeuung von mir hinweg genommen hat / auß dem himel gewertig bin *a* / daß er alle seine vnd meine feinde / in die ewige verdammnuß werffe *b* : mich aber sampt allen außgewelten zu jm in die himlische freud vnd herrligkeit neme. *c*

a Luc. 21.
Rom. 8.
Phil. 3.
Tit. 2.
b 2. Theff. 1.
1. Theff. 4.
Matt. 25.
c Matt. 25.

Von Gott dem heiligen Geist.

Frag.

Was glaubest du vom heiligen Geist ?

Antwort.

Erstlich daß er gleich ewiger Gott mit dem Vater vnd dem Son ist *d*. Zum andern daß er auch mir gegeben ist /

d Gen. 1.
Esai. 48.
1. Cor. 3.
1. Cor. 6.
Act. 5.

38

SHALL COME AGAIN TO JUDGE THE

⁴⁷ QUICK AND THE DEAD?⁴⁷ living

ANSWER.

That in all my sorrows and persecutions, with uplifted head, I look for the self-same ⁴⁸ One, who has before offered ⁴⁸ Orig. "self-same Judge" Himself for me to the judgment of God and removed from me all curse, to come again ⁴⁹ as Judge from heaven; ⁵⁰ who ⁴⁹ Orig. omits "as Judge" shall cast all His and my enemies into ⁵⁰ "that He may cast" everlasting condemnation, but shall take me, with all ⁵¹ His chosen ones, to Him- ⁵¹ Orig. omits "His" self, into heavenly Joy and glory.

OF GOD THE HOLY ⁵² GHOST. ⁵² Spirit

QUESTION 53.

What dost thou believe concerning the
HOLY SPIRIT?

ANSWER.

First, that He is co-eternal God with the Father and the Son. Secondly, that He is also given unto me; makes me by

39.

ist *a* / mich durch ein waren glauben / *a* *Matt. 23.*
 Christi vnd aller seiner wolthaten theil- *2. Cor. 1.*
 hafftig macht *b* / mich tröstet *c* / vñ bey *b* *Galat. 3.*
 mir bleiben wird biß in ewigkeit. *d* *1. Pet. 1.*

1. Cor. 6.

Frag.

c *Act. 9.*

Was glaubstu von der heiligen alge- *d* *Ioan. 14.*
 meinen Christlichen Kirchen? *1. Pet. 4.*

Antwort.

Daß der Son Gottes auß dem gan-
 zen menschlichen geschlecht *e* / ihm ein *e* *Gen. 4.*
 außermelte gemein zum ewigen leben *f* / *f* *Rom. 8.*
 durch sein Geist vnd wort *g* in einigkeit *Ephes. 1.*
 des waren glaubens *h* / von anbegin der *g* *Esa. 59.*
 welt / biß anß end versamle / schütze vnd *h* *Rom. 10.*
 erhalte / vnd daß ich derselben ein leben- *Ephes. 5.*
 diges glied bin *i* / vnd ewig 'bleiben *i* *Matt. 16.*
 werde. *Ioan. 10.*

1. Cor. 1.

Frag.

Was verstehstu durch die gemein-
 schafft der Heiligen?

Antwort.

Erstlich daß alle vnd jede glaubi-
 gen / als glieder / an dem HEIN
 Christo / vnd allen seinen schez
c *iiiij* vnd

39

a true faith partaker of Christ and all His benefits; comforts me; and shall abide with me forever.

QUESTION 54.

What dost thou believe concerning the ⁵³ HOLY CATHOLIC CHURCH?

⁵³ "holy universal Christian"

ANSWER.

That, out of the whole human race, from the beginning to the end of the world, the Son of God, by His Spirit and word, gathers, defends and preserves for Himself unto everlasting life, a chosen communion, in the unity of the true faith; and that I am, and forever shall remain, a living member of the same.

QUESTION 55.

What dost thou understand by the COMMUNION OF SAINTS?

ANSWER.

First, that believers, all and every one, as members of ⁵⁴ Christ, have part ^{"the Lord Christ"} in Him and in all His treasures and

40.

- a* 1. Ioan. 1. vnd gabē / gemeinschafft haben *a*. Zum
 1. Cor. 1. andern / daß ein jeder seine gaben zu nuß
 vnd heil der andern glieder / willig vnd
 mit freuden anzulegen sich schuldig wiß
b 1. Cor. 12. sen sol. *b*
 1. Cor. 13.
 Phil. 2.

Frag.

Waß glaubstu von vergebung der
 Sünden?

Antwort.

- Daß Gott umb der gnugthuung Chri-
e 2. Cor. 5. sti willen *c* / aller meiner sünden / auch
 Jerem. 31. der sundlichen art / mit der ich mein le-
 Psal. 103. benlang zu streiten habe *d* / nimmermehr
d Rom. 7. gedenden wil: sonder mir die gerechtig-
 & 8. keit Christi auß gnaden schencket / daß
e Iohan. 3. ich ins gericht nimmermehr soll kom-
 men. *e*

Frag.

Waß tröst dich die auferstehung des
 fleisches?

- f* Luc. 23.
 Phil. 1.

Antwort.

- Daß nicht allein meine seel nach die-
 1. Cor. 15. sem lebē als bald zu Christo jrem haupt
 Iob. 19. genommen wird *f*: sondern auch daß
 diß

40

gifts; secondly, that each one must feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of other members.

QUESTION 56.

What dost thou believe concerning the
FORGIVENESS OF SINS?

ANSWER.

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither the sinful nature with which I have to struggle all my life long; but graciously ⁵⁵ imparts to me the righteous-⁵⁶ gives
ness of Christ, that I may nevermore come into condemnation.

QUESTION 57.

What comfort does the RESURRECTION
OF THE ⁵⁶ BODY *afford thee?* ⁵⁶ "flesh"

ANSWER.

That not only my soul, after this life, shall be immediately taken up to Christ its Head; but also that this my ⁵⁷ body, ⁵⁷ "flesh"

41.

diß mein fleisch durch die krafft Christi
 aufferweckt / wider mit meiner seelen ver
 einiget / vnd dem heiligen Leib Christi
 gleichförmig werden sol.

Frag.

Was tröst dich der Artickel vom ewi
 gen leben?

Antwort.

Daß / nach dem ich jehunder den an
 fang der ewigen freude in meinem her
 zen empfinde: ich nach diesem leben vol
 kommende seligkeit besitzen werde / die
 kein aug gesehen / kein ohr gehört / vnd
 in keines menschen herz nie komen ist /
 Gott ewiglich darin zupreisen. *a*

*a Ioan.17.
 1.Cor.2.*

Frag.

Was hilfft es dich aber nun / wenn du
 diß alles glaubest?

Antwort.

Daß ich in Christo für Gott gerecht /
 vnd ein erb des ewigen lebens bin. *b*

b Ioan.16.

Frag.

Wie bistu gerecht für Gott?

c v Allein

41

raised by the power of Christ, shall again
be united with my soul, and ⁵⁸ made like ⁵⁸ Lit. "and
unto the glorious body of Christ. shall become
like unto the
holy body of
Christ"

QUESTION 58.

*What comfort hast thou from the ar-
ticle of the LIFE EVERLASTING?*

ANSWER.

That, inasmuch as I now feel in my
heart the beginning of eternal joy, I shall
after this life possess complete bliss, such
as eye hath not seen, nor ear heard,
neither hath entered into the heart of
man; therein to praise God for ever.

QUESTION 59.

*But what does it help thee now, that
thou believest all this?*

ANSWER.

That I am righteous in Christ before
God, and an heir of eternal life.

QUESTION 60.

How art thou righteous before God?

42.

Antwort.

Allein durch waren glauben in Jesum
a Rom.3. Christum *a*: Also / daß ob mich schon
Galat.2. mein gewissen anklagt / daß ich wider
Ephes.2. alle Gebot Gottes schwerlich gesündi-
Phil.3. get / vnd derselben keines nie gehalten
b Rom.3. habe *b* / auch noch immerdar zu allem
c Rom.7. bösen geneigt bin *c*: doch Gott ohn al-
d 2.Tim.3. le meine verdienst *d* / auß lauter gnade *e* /
e Rom.3. mir die vollkommene gnugthuung *f* / ge-
Ephes.2. rechtigkeit vnd heiligkeit Christi schen-
f 1.Ioan.2. det *g* vñ zurechnet *h* / als hette ich nie kein
g 1.Ioan.2. sünde begangen noch gehabt / vnd selbst
h Rom.4. alle den gehorsam vollbracht / den
2.Cor.5. Christus für mich hat geleistet *i* / wenn
i 2.Cor.5. ich allein solche wolthat mit glaubigē
 Herzen anneme.

Frag.

Warumb sagstu daß du allein durch
 den glauben gerecht sehest?

Antwort.

Nicht daß ich von wegen der wir-
 digkeit meines glaubens Gott gefalle:
 sondern darumb daß allein die gnug-
 thuung /

42

ANSWER.

Only by true faith in Jesus Christ. That is: although my conscience accuse me, that I have grievously sinned against all the commandments of God, and have never kept any of them, and that I am still prone always to all evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept such benefit with a believing heart.

QUESTION 61.

Why sayest thou, that thou art righteous only by faith?

ANSWER.

Not that I am acceptable to God on account of the worthiness of my faith; but because only the satisfaction, right-

43.

thung / gerechtigkeit vnd heiligkeit Christi / meine gerechtigkeit für Gott ist *a* / vnd ich dieselbe nit anderst / denn *a* 1. Cor. 1. allein durch den glauben annemen / vnd mir zueignen kan. *b*

b 1. Ioan. 5.

Frag.

Warumb können aber vnser gute werck nit die gerechtigkeit für Gott / oder ein stück derselben sein?

Antwort.

Darumb daß die gerechtigkeit / so für Gottes gericht bestehen sol / durchaus vollkommen / vnd dem Göttlichen gesetz ganz gleichformig sein muß *c* / vnd *c* Galat. 3. aber auch vnser beste werck / in diesem leben alle vnuollkommen / vnd mit sünden befleckt sind. *d*

d Esai. 64.

Frag.

Berdienen aber vnser gute werck nichts / so sie doch Gott in dieiem vñ zu künfftigem leben wil belohnen?

Antwort.

Diese belohnung geschicht nit auß verdienst /

43

eousness and holiness of Christ is my righteousness before God, and I can receive the same and make it my own in no other way than by faith only.

QUESTION 62.

But why cannot our good works be the whole or part of our righteousness before God?

ANSWER.

Because the righteousness which can stand before the judgment-seat of God, must be perfect throughout and wholly conformable to the divine law; whereas even our best works in this life are all imperfect and defiled with sin.

QUESTION 63.

How is it that our good works merit nothing, while yet it is God's will to reward them in this life and in that which is to come?

ANSWER.

The reward comes not of merit, but

44

a *Luc. 17.* verdienst / sondern auß gnaden. a

Frag.

Macht aber diese lehre nicht sorglose
vnd verruchte leute?

Antwort.

Nein / denn es vnmöglich ist / daß
die / so Christo durch warē glauben sind
eingepflanzt / nicht frucht der danckbar

b *Matt. 27.* keit sollen bringen. b

Von den heiligen Sa- cramenten.

Frag.

Diemeil den allein der glaub vns Chri-
sti / vnd aller seiner wolthaten theil-
hafftig macht / woher kompt solcher
glaube ?

Antwort.

Der heilig Geist würckt denselben in
c *Ephes. 2.* vnsern herzen c / durch die predig des
Ioan. 3. heiligen Euangelions / vñ bestetiget den
d *Matt. 28.* durch den brauch der heiligen Sacra-
1. Pet. 1. menti. d

Was

44

of grace.

QUESTION 64.

But does not this doctrine make men careless and profane?

ANSWER.

No; for it is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.

OF THE HOLY SACRAMENTS.

QUESTION 65.

Since then we are made partakers of Christ, and all His benefits, by faith only, whence comes this faith?

ANSWER.

The Holy Ghost works it in our hearts by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments.

45.

Frag.

Was seind die Sacrament?

Antwort.

Es seind sichtbare heilige warzeichen
vnd Sigill / von Gott darzu eingefest /
daß er vns durch den brauch derselben /
die verheißung des Euangelions desto
besser zuuerstehen gebe / vnd versigele:
Nemlich daß er vns von wegen des ei-
nigen opffers Christi / am Creuß vol-
bracht / vergebung der sünden / vnd ewi-
ges leben auß gnaden schencke. *a*

*Gen. 17.**Rom. 4.**Deut. 30.**Leuit. 6.**Heb. 9.**Ezech. 20.***Frag.**

Seind denn beyde das wort vnd die
Sacrament dahin gericht / daß sie vn-
sern glauben / auff das opffer Jesu Chi-
sti am Creuß / als auff den einige grund
vnsrer seligkeit weisen?

Antwort.

Ja frenlich / den der heilig Geist lehret
im Eüangelio / vñ bestetiget durch die hei-
ligen Sacrament / daß vnsere ganze se-
ligkeit stehe in dem einigen opffer Chi-
sti / für vns am Creuß geschehen. *b*

*Rom. 8.**Galat. 3.*

Wie

45

QUESTION 66.

What are the Sacraments?

ANSWER.

The Sacraments are visible, holy signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel: namely, that He grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ accomplished on the cross.

QUESTION 67.

Are both these, then, the Word and the Sacraments, designed to direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

ANSWER.

Yes truly; for the Holy ⁵⁹ Ghost⁵⁹ Spirit teaches in the Gospel, and by the Holy Sacraments assures us, that our whole salvation stands in the one sacrifice of Christ made for us on the cross.

46

Frag.

Wieviel Sacrament hat Christus im neuen Testament eingesetzt?

Antwort.

Zwen/ Den Heiligen Tauff/ vnd das heilig Abendmal.

Vom heiligen Tauff.

Frag.

Wie wirstu im heiligen Tauff erinnern vnd versichert / daß das einige opffer Christi am Creuß dir zu gut komme?

Antwort.

Also daß Christus diß eusserlich wasserbad eingesetzt / vnd darben verheissen hat / daß ich so gewiß mit seinem blut vnd geist / von der vnreinigkeit meiner seelen / daß ist / allen meinen sünden gewaschen sey / so gewiß ich eusserlich mit dem wasser / welches die vnsauberkeit des leibs pflegt hinzunemen / gewaschen bin. *a*

a Mar. 1.

Luc. 3.

Was

46

QUESTION 68.

How many Sacraments has Christ appointed in the New Testament?

ANSWER.

Two: Holy Baptism, and the Holy Supper.

OF HOLY BAPTISM.

QUESTION 69.

⁶⁰ *How is it signified and sealed unto thee in Holy Baptism, that thou hast part in the one sacrifice of Christ on the cross?*

⁶⁰ Lit. How art thou reminded and assured in Holy Baptism that the one sacrifice of Christ on the Cross is for thy benefit?

ANSWER.

Thus: that Christ has appointed this outward washing with water, and has joined therewith this promise, that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, whereby commonly the filthiness of the body is taken away.

47

Frag.

Was heist mit dem blut vnd Geist
Christi gewasschen sein?

Antwort.

Es heist vergebung der sünden von
Gott auß gnaden haben / vmb des bluts
Christi willen / welchs er in seinem opf-
fer am Creutz für vns vergossen hat: *a* *Hebr. 12.*
Darnach auch durch den heiligen Geist *1. Pet. 1.*
ernewert / vnd zu einem glied Christi ge- *Apoc. 1.*
heiligt sein / daß wir jelenger je mehr *Zach. 13.*
der sünden absterben / vñ in einem Gott *Ezech. 36.*
seligen / vnstreflichen leben wandlen. *b* *Ioan. 1.*

Frag.

Wo hat Christus verheissen / dz wir
so gewiß mit seinem blut vnd geist als
mit dem tauffwasser gewasschen seind? *Iohan. 3.*
1. Cor. 6.
1. Cor. 12.
Rom. 6.
Coloff. 2.

Antwort.

In der einsetzung des Tauffs / welche
also lautet. Gehet hin / vnd leh-
ret alle Völcker / vnd tauffet sie/
im namen des Vaters vnd des
Sons / vñ des heiligen Geists/
wer

47

QUESTION 70.

What is it to be washed with the blood and Spirit of Christ?

ANSWER.

It is to have the forgiveness of sins from God, through grace, for the sake of Christ's blood, which He shed for us in His sacrifice on the cross; and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.

QUESTION 71.

Where has Christ promised, that we are as certainly washed with His blood and Spirit as with the water of Baptism?

ANSWER.

In the institution of Baptism, which runs thus: Go ye, ⁶¹ therefore, and teach ⁶¹ omit "therefore" all nations, ⁶² baptizing them in the name ⁶² and baptize of the Father, and of the Son, and of the Holy ⁶³ Ghost. He that believeth and ⁶³ Spirit

48

wer da glaubet vnd getauffet
wird / der wird selig werden:
wer aber nicht glaubt / der wird
a *Mar. 16.* verdampft werden. *a* Diese verheiß-
ung wirdt auch widerholer / da die
schrifft den Tauff das bad der wider-
b *Tit. 3.* geburt *b* vnd abwasschung der sunden
c *Act. 22.* nennet. *c*

Frag.

Ist denn das eusserlich wasserbad die
abwasschung der sunden selbst?

Antwort.

Nein *d* / denn allein das blut Jesu
d *Matt. 3.* Christi / vnd der heilige Geist reiniget
1. Pet. 3. vns von allen sunden. *e*
Ephes. 5.

e *1. Joh. 1.*
1. Cor. 6.

Frag.

Warumb nennet denn der heilige
Geist den Tauff das bad der widerge-
burt / vnd die abwasschung der sun-
den?

Antwort.

Gott redet also nicht ohne grosse vr-
sach /

48

is baptized, shall be saved; but he that believeth not, shall be damned. This promise is also repeated, where the Scripture calls Baptism the washing of regeneration, and the washing away of sins.

QUESTION 72.

Is then the outward washing with water itself the washing away of sins?

ANSWER.

No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.

QUESTION 73.

Why, then, doth the Holy ⁶⁴ Ghost call⁶⁴ Spirit Baptism the washing of regeneration, and the washing away of sins?

ANSWER.

God speaks thus not without great

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cause: namely, not only to teach us thereby that like as the filthiness of the body is taken away by water, so our sins also are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token He may assure us, that we are as really washed from our sins spiritually, as our bodies are washed with water.

QUESTION 74.

Are infants also to be baptized?

ANSWER.

Yes. For since they, as well as their parents, belong to the covenant and people of God, and both ⁶⁵ redemption from ⁶⁵ deliverance sin and the Holy ⁶⁶ Ghost, who works ⁶⁶ Spirit faith, are through the blood of Christ promised to them no less than to their parents; they are also by Baptism, as a sign of the covenant, to be ⁶⁷ ingrafted ⁶⁷ incorporated into the Christian Church, and distin-

50

unglaubigen kindern vnderscheidē wer
a Act.10. den *a* / wie im alten Testament durch
b Gen.17. die beschneidung geschehen ist *b* / an
c Coloss.3. welcher stat im newen Testament der
 Tauff ist eingesetzt. *c*

Vom heiligen Abendmal Jesu Christi.

Frag.

Wie wirstu im heiligen Abendmal
 erinnert vnd versichert / daß du an
 dem einigen opffer Christi am Creutz /
 vnd allen seinen gütern gemeinschaft
 habest?

Antwort.

Also daß Christus mir vnd allen glau-
 bigen von diesem gebrochenen brod zu
 essen / vnd von diesem Kelch zu trincken
 befohlen hat / vnd darbey verheissen /
 Erstlich daß sein leib so gewiß für mich
 am Creutz geopffert vnd gebrochen /
 vnd sein blut für mich vergossen sey / so
 gewiß

50

guished from the children of unbelievers, as was done in the Old Testament by Circumcision, in place of which in the New Testament Baptism is appointed.

OF THE HOLY SUPPER OF THE LORD.

QUESTION 75.

⁶⁸ How is it signified and sealed unto thee in the Holy Supper, that thou dost partake of the one sacrifice of Christ on the cross and all His benefits?

⁶⁸ How art thou reminded and assured in the Holy Supper that thou has part in the one sacrifice of Christ on the Cross and in all its benefits?

ANSWER.

Thus; that Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup, and has joined therewith these promises: First, that His body was offered and broken on the cross for me, and His blood shed

51.

gewiß ich mit augen sehe / daß das brod
des Herrn mir gebrochen / vnd der Kelch
mir mitgeteilet wird. Vnd zum andern /
daß er selbst meine seel mit seinem ge-
creuigten leib vnd vergossenen blut so
gewiß zü ewigen leben speise vñ trencke /
als ich auß der handt des Dieners emp-
fange vnd leiblich niesse das brod vnd
den Kelch des Herrn / welche mir als ge-
wissewarzeichen des leibs vñ bluts Chri-
sti gegeben werden.

Frag.

Was heist den gecreuigten leib Chri-
sti essen / vñ sein vergossen blut trincken?

Antwort.

Es heist nit allein mit glaubigem her-
zen das ganze leiden vnd sterben Chri-
sti annemen / vnd dardurch vergebung
der sünden vnd ewiges leben bekommen: ^a Ioan. 6.
Sonder auch darneben durch den heil-
gen Geist / der zugleich in Christo vnd
in vns monet / also mit seinem gebene-
denten leib je mehr vnd mehr vereiniger ^b Ioan. 6.
werden ^c / daß wir / obgleich er im him-
d ij mel a /

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for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; and further, that, with His crucified body and shed blood, He Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord, which are given me as certain tokens of the body and blood of Christ.

QUESTION 76.

What is it to eat the crucified body and drink the shed blood of Christ?

ANSWER.

It is not only to ⁶⁹embrace with a ⁶⁹accept believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal; but moreover also, to be so united more and more to His ⁷⁰sacred body by the ⁷⁰blessed Holy ⁷¹Ghost, who dwells both in Christ ⁷¹Spirit and in us, that although He is in heaven,

52.

- a Act. 3.* mel *a* / vñ wir auff erden sind / dennoch
1. Cor. 11. fleisch von seinem fleisch / vnd bein von
b Ephef. 5. seinen beinen sind *b* / vnd von einem
1. Cor. 6. geist (wie die glieder vnserß leibs von
1. Ioan. 3. einer seelen) ewig leben vnd regieret
 & 4. werden. *c*

*Ephef. 3.**Ioha. 11.***Frag.**

- c Ioan. 6.* Wo hat Christus verheissen / daß er
 & 15. die glaubigen so gewiß also mit seinem
Ephef. 4. leib vnd blut speise vnd trencke / als sie
 von diesem gebrochnen brod essen / vnd
 von diesem Kelch trincken?

Antwort.

- In der einfatzung des Abendmals /
d 1. Cor. 11. welche also lauter *d* : Vñser HErr
Matt. 26. Jesus in der nacht da er verrha
Mar. 14. ten ward / nam er das brodt/
Luc. 22. dancket vnd brachß vñ sp:ach/
 Nemet / esset / das ist mein leib/
 der für euch gebrochen wirdt/
 Solches thut zu meiner gedecht
 nuß. Desselben gleichen auch
 den

52

and we on the earth, we are nevertheless
flesh of his flesh and bone of His bones,
and live and are governed for ever by
one Spirit, as members of the same body
are by one soul.

QUESTION 77.

*Where has Christ promised, that He
will thus feed and nourish believers with
His body and blood, as certainly as they
eat of this broken bread and drink of
this Cup?*

ANSWER.

In the institution of the Supper, which
runs thus: ⁷² The Lord Jesus, the same ⁷² Our
night in which He was betrayed, took
bread; ⁷³ and when He had given thanks, ⁷³ gave thanks,
He brake it, and said: Take, eat, this is <sup>brake it and
said</sup>
My body, which is broken for you; this
do in remembrance of Me. After the
same manner also He took the cup, when

53.

den Kelch / nach dem Abendt-
mal / vnd sprach: Dieser Kelch
ist das newe Testament in mei-
nem blut / solches thut / so oft
irs trinckt / zu meiner gedech-
nuß: Denn so oft jr von die-
sem brod esset / vnd von diesem
Kelch trincket / solt jr des Her-
ren todt verkündigen / biß das
er kompt. Vnd diese verheißung wirt
auch widerholet durch S. Paulum *a a 1. Cor. 10.*
da er spricht: Der kelch der danck-
sagung / damit wir dancksagē
ist er nit die gemeinschafft des
bluts Christi? Das brodt das
wir brechen / ist das nit die ge-
meinschafft des leibs Christi?
denn ein brod istß / so seind wir
viel ein leib / dieweil wir alle
d iij eines

53

He had supped, saying: This cup is the New Testament in My blood; this do ye as often as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

And this promise is repeated also by St. Paul, where he says: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one

54

eines brods theilhaftig seind.

Frag.

Wird den auß brot vnd wein der wesentlich leib vnd blut Christi?

Antwort.

Nein: sonder wie das wasser in der Tauff / nit in dz blut Christi verwädelt / oder die abwasschung der sünden selbst
a Matt. 26. wird / deren es allein ein Göttlich warzeichen vnd versicherung ist *a*: also wird
b 1. Cor. 11. auch dz heilig brod im Nachtmal nit d'
1. Cor. 10. leib Christi selbst *b* / wiewol es nach art
c Gen. 17. vnd brauch der Sacramenten *c* der leib
Exod. 12. Christi geneñt wird.

Tit. 3.

Frag.

1 Pet. 4. Warum nennet den Christus das brod
1. Cor 10. seinē leib / vñ den selch sein blut / oder dz newe Testament in seinē blut / vnd S. Paulus die gemeinschaft des leibs vnd bluts Jesu Christi?

Antwort.

Christus redet also nit one grosse sache / nemlich / daß er vns nit allein damit wil lehren / daß / gleich wie brod vñ wein

54

bread.

QUESTION 78.

Do then the bread and wine become the real body and blood of Christ?

ANSWER.

No: but as the water, in Baptism, is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof; so also, in the Lord's Supper, the sacred bread does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.

QUESTION 79.

Why then doth Christ call the bread His body, and the cup His blood, or the New Testament in His blood; and St. Paul, the communion of the body and blood of Christ?

ANSWER.

Christ speaks thus not without great cause: namely, not only to teach us thereby, that, like as bread and wine

QUESTION 80.⁷⁵

⁷⁵ This question is omitted in the first edition

What difference is there between the Lord's Supper and the Popish Mass?

ANSWER.

The Lord's Supper testifies to us, that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself has once accomplished on the cross; and that by the Holy Ghost we are ⁷⁶ingrafted into Christ, who ⁷⁶incorporated with His true body is now in heaven at the right hand of the Father, and is to be there worshipped. But the Mass teaches, that the living and the dead have not forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests; and that Christ is bodily under the form of bread and wine, and is therefore to be worshipped in them. [And thus the Mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry.]

55.

mein daß zeitliche leben erhalten / also sen
 auch sein gecreuzigter leib vnd vergos-
 sen blut / die ware speiß vnd tranck vnser
 seelen / zum ewigen leben ^a : sonder viel ^a *Iohan. 6.*
 meh: daß er vns durch diß sichtbare zeich-
 en / vnd pfand wil versichern / daß
 wir so warhafftig seines waren leibs vñ
 bluts durch wirkung des heilige Geists
 theilhafftig werden / als wir diese heili-
 ge warzeichen / mit dem leibliche münd
 zu seiner gedechtnuß empfangen: vnd dz ^b *1. Cor. 10.*
 all sein leiden vnd sterben so gewiß vn-
 ser eigen sen / als hetten wir selbst an vn-
 ser eigen person alles gelitten vnd genug
 gethan.

Frag.

Welche sollen zu dem Tische des Her-
 ren kommen?

Antwort.

Die jnen selbst umb jrer sünden willen
 mißfallen / vñ doch vertrauen / daß die
 selbige jnen verziegen vnd die vbrige
 schwachheit mit dem leiden vnd sterben
 Christi bedeckt sen / begeren auch je meh:
 vnd

55

sustain this temporal life, so also His crucified body and shed blood are the true meat and drink of our souls unto life eternal; but much more, by this visible sign and pledge to assure us, that we are as really partakers of His true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all His ⁷⁴sufferings and obedience are as cer-⁷⁴ suffering and dying
tainly our own, as if we had ourselves suffered and done all in our own persons.

QUESTION 81.

Who are to come unto the table of the Lord?

ANSWER.

Those who are displeased with themselves for their sins, yet trust that these are forgiven them, and that their remaining infirmity is covered by the passion and death of Christ; who also desire more and more to strengthen their

56.

vnd mehꝛ jren glauben zustercken vnd
a 1. Cor. 10. jr leben zu bessern / die vnbußfertigen
& 11. aber vnd heuchler essen vñ trincken jnen
 selbst das gericht. *a*

Frag.

Sollē aber zu diesem Abendmal auch
 zugelassen werden / die sich mit jrer be-
 kanntnuß vnd leben / als vnglaubige vnd
 Gottlose erzeigen?

Antwort.

b 1. Cor. 11. Nein: denn es wirdt also der bundt
Efsai. 1. Gottes geschmecht / vnd sein zorn vber
& 66. die ganke gemein gereiþet *b*. Derhalben
Ierem. 7. die Christliche Kirch schuldig ist / nach
Psal. 50. der ordnung Christi vñ seiner Aposteln /
 solche biß zu besserung jres lebens durch
 das ampt der schlüssel außzuschließen.

Frag.

Was ist das ampt der Schlüssel?

Antwort.

Die Predig des heiligē Euangelions/
 vnd die Christliche Bußzucht / durch
 welche beide stück das himmelreich den
 glaudi-

56

faith and amend their life. But the impenitent and hypocrites eat and drink judgment to themselves.

QUESTION 82.

Are they then also to be admitted to this Supper, who show themselves to be, by their confession and life, unbelieving and ungodly?

ANSWER.

No: for by this the covenant of God is profaned, and His wrath provoked against the whole congregation; wherefore the Christian Church is bound, according to the order of Christ and His Apostles, by the office of the keys to exclude such persons, until they amend their life.

QUESTION 83.

What is the Office of the Keys?

ANSWER.

The Preaching of the Holy Gospel and ⁷⁷ Church Discipline; by which two ⁷⁷ Christian things, the kingdom of heaven is opened

57.

glaubigen auffgeschlossen / vnd den vnglaubigen zugeschlossen wird.

Frag.

Wie wird das himmelreich durch die predig des heiligen Euangelions auff vnd zugeschlossen?

Antwort.

Also / das nach dem befelch Christi allen vnd jeden glaubigen verkündigt vnd öffentlich bezeuget wird / daß inē so offft sie die verheißung des Euangelions mit warem glauben annemen / warhafftig alle ire sünden von Gott / umb des verdiensts Christi willen vergeben sind: vnd herwiderumb allen vnglaubigen vnd heuchlern / daß der zorn Gottes vñ die ewige verdammuß auff inen ligt / so *a Ioan. 20.*
lang sie sich nit bekeren *a: Nach welche Matt. 16.*
zeugnuß des Euangelij Gott beide in die sem vñ zukünfftigen leben vrtheile wil.

Frag.

Wie wird das Himelreich auff vnd zugeschlossen / durch die Christliche Bußzucht?

d v Also

57

to believers and shut against unbelievers.

QUESTION 84.

How is the kingdom of heaven opened and shut by the Preaching of the Holy Gospel?

ANSWER.

In this way: that according to the command of Christ, it is proclaimed and openly witnessed to believers, one and all, that as often as they accept with true faith the promise of the Gospel, all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, to all unbelievers and hypocrites, that the wrath of God and eternal condemnation abide on them, so long as they are not converted: according to which witness of the Gospel, will be the judgment of God both in this life and in that which is to come.

QUESTION 85.

How is the kingdom of heaven shut and opened by ⁷⁸ Church Discipline? ⁷⁸ Christian

58.

Antwort.

Also daß nach dem befehl Christi / die
 jenigen so vnter dem Christlichē namen/
 vnd christliche leh: os wandel führē / nach
 dem sie etlich mal brüderlich vermanet
 sein / vnd von iren irthumen oder lastern
 nit abstecken / der kirchen oder denen / so
 von der kirche darzu verordnet sind / an-
 gezeigt / vñ so sie sich an derselbē verma-
 nung auch nit kerer. / von inen durch ver-
 bietung der heiligē Sacrament auß der
 o *Matt. 18.* Christlichē gemein / vñ von Gott selbst /
 1. *Cor. 5.* auß dem Reich Christi werden außge-
 1. *Theff. 3.* schlossen: vñ widerum als glieder Chri-
 2. *Iohan.* sti / vnd der kirchen angenommen / weñ sie
 ware besserung verheissen vñ erzeigen. a

Der dritte Teil.**Von der Danckbarkeit.****Frag.**

Dieweil wir denn auß vnserm elendt
 one alle vnser verdienst / auß gnaden
 durch Christum erlöset seind / warumb
 sollen wir gute werck thun?

Dar-

58

ANSWER.

In this way: that according to the command of Christ, if any under the Christian name show themselves unsound either in doctrine or life, and after repeated brotherly admonition refuse to turn from their errors or evil ways, they are complained of to the church or ⁷⁹ to those appointed for this purpose by the Church its proper officers, and, if they neglect to hear them also, are by them excluded from the Holy Sacraments and the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and ⁸⁰ His Church. ⁸⁰ the

THE THIRD PART

OF THANKFULNESS.

QUESTION 86.

Since then we are ⁸¹redeemed from⁸¹ delivered our misery, by grace through Christ, without any merit of ours, why must we do good works?

59.

Antwort.

Darumb, daß/ nachdem vns Chri-
 stus mit seinem blut erkaufft hat/ so er-
 newert er vns auch durch seine heiligen *a Rom. 6.*
 Geist zu seine ebenbild/ daß wir mit vn- *& 12.*
 serm ganzen leben vns danckbar gegen *1. Pet. 2.*
 Gott für seine wolthat erzeigen *a/ vñ er 1. Cor. 6.*
 durch vns gepriesen werde *b/ darnach b Matt. 5.*
 auch/ daß wir bey vns selbst vnserß glau- *1. Pet. 2.*
 bens auß seinen fruchten gewiß sein *c/ c 1. Pet. 1.*
 vnd mit vnserm Gottseligē wandel/ vn- *Matt. 7.*
 sere nechsten auch Christo gewinnen. *d Galat. 5.*

Frag.

Können denn die nicht selig wer- *d 1. Pet. 3.*
 den/ die sich von irem vndanckbaren *Rom. 11.*
 vnbußfertigen wandel zu Gott nicht
 bekeren?

Antwort.

Keinswegs: denn/ wie die schrift sa-
 get/ kein vnkeusscher/ Abgöttischer/
 Ehebrecher/ Dieb/ Geiziger/ Truncken- *1. Cor. 6.*
 polk/ Lasterer/ Rauber vnd dergleichen *Ephes. 5.*
 wird das reich Gottes erben. *e 1. Ioan. 3.*

In

59

ANSWER.

Because Christ, having ⁸² redeemed us ⁸² purchased by His blood, renews us also by His Holy Spirit after His own image, that with our whole life we may show ourselves thankful to God for His blessing, and that He may be glorified through us; then also, that we ourselves may be assured of our faith by the fruits thereof, and by our godly walk may win ⁸³ others ⁸³ our neighbors also to Christ.

QUESTION 87.

Can they then not be saved, who do not turn to God from their unthankful, impenitent life?

ANSWER.

By no means: for, as the Scripture saith, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

60.

Frag.

In wieviel stücken stehet die warhafftige buß oder bekerung des menschen?

Antwort.

In zweyen stücken: In absterbung des alten *a* / vñ aufferstehung des newen menschen.

*a Rom. 6.**Ephes. 4.**Coloff. 3.**1. Cor. 5.***Frag.**

Waß ist die absterbung des alten menschen?

Antwort.

Im die sünde von hertzen lassen leidt sein / vnd dieselbige je lenger je mehr hasen vnd fliehen. *b*

Frag.*b Rom. 8.**Ioel 2.*

Waß ist die aufferstehung des newen menschen?

Antwort.*c Rom. 5.**d 14.**Gal. 2**d Rom. 6.*

Herzliche freud in Gott / vnd lust vñ lieb haben nach dem willen Gottes *c* / in allen guten wercken zuleben. *d*

Frag.

Welches seind aber gute werck?

Allein

60

QUESTION 88.

In how many things does true repentance or conversion consist?

ANSWER.

In two things: the dying of the old man, and the quickening of the new.

QUESTION 89.

What is the dying of the old man?

ANSWER.

Heartfelt sorrow for sin; causing us to hate and turn from it always more and more.

QUESTION 90.

What is the quickening of the new man?

ANSWER.

Heartfelt joy in God; causing us to take delight in living according to the will of God in all good works.

QUESTION 91.

But what are good works?

61.

Antwort.

Allein die auß warem glauben *a* /
 nach dem gesetß Gottes *b* · im zu ehren
 geschehen *c* / vnd nicht die auß vnser *a* *Rom. 14.*
 gurdüncken oder menschenfaffung · ges *b* *1. Sam. 11.*
 gründet seind. *Ephes. 2.*

Frag.

Wie laut das gesetß des Herrn?

*c 1. Cor. 10.**d Deut. 12.**Ezech. 20.***Antwort.***Eesai. 29.**Matt. 15.*

Gott redet alle dise wort.

I.

Ich bin der **HE**RR dein
 Gott / der ich dich auß **Egyp-**
tenland / auß dem **Diensthausß**
 gefüret habe.

Du solt kein ander Götter für
 mir haben.

II.

Du solt dir kein Bildnuß
 noch jrgendt ein gleichnuß ma-
 chen/

61

ANSWER.

Those only which are done from true faith, according to the Law of God, for His glory; and not such as rest on our own opinion, or the commandments of men.

QUESTION 92.

What is the Law of God?

ANSWER.

God spake all these words, saying:

First Commandment.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

Second Commandment.

Thou shalt not make unto thee any

62.

chen / weder deß / daß oben im
Himmel / noch deß / daß vnden
auff Erden / oder deß / daß im
wasser vnder der erden ist / Du
solt sie nicht anbeten / noch jnen
dienen / denn ich der Herz dein
Gott bin ein starcker ewiger
Gott / der die mißethat der Väter
heimsucht an den Kindern
biß ins dritt vnd vierd glid / de-
ren die mich hassen / vnd thue
barmherzigkeit an viel tausend-
den die mich lieben / vnd meine
Gebot halten.

III.

Du solt den Namen des Her-
ren deines Gottes nicht miß-
brauchen / Denn der Herz wird
den

62

graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments.

Third Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will

63.

den nicht vngestraftt lassen / der
seinen namen mißbraucht.

IIII.

Gedenck des Sabbathtags/
das du ihn heiligest. Sechs tag
soltu arbeiten / vnd alle deine
werck thun / aber am sieben-
den tage ist der Sabbath des
Herren deines Gottes / da solt
du keine arbeit thun / noch dein
Son / noch deine Tochter / noch
dein Knecht / noch deine magt/
noch dein Vieh / noch 8 fremb-
ling der in deinē thoren ist. Den
in sechs tagē hat der Herr himel
vñ erden gemacht / vñ dz mehr/
vnd alles was drinnen ist / vnd
rhuete am sibendē tage / darū
segnete

63

not hold him guiltless that taketh His
name in vain.

Fourth Commandment.

Remember the Sabbath day to keep it
holy. Six days shalt thou labor, and do
all thy work: but the seventh day is the
Sabbath of the Lord thy God; in it thou
shalt not do any work, thou, nor thy
son, nor thy daughter, thy manservant,
nor thy maidservant, nor thy cattle, nor
thy stranger that is within thy gates.
For in six days the Lord made heaven
and earth, the sea, and all that in them
is, and rested the seventh day; where-

64

segnete der Herr den Sabbath
tag / vnd heiligte in.

V.

Du solt dein Vater vnd deine Mutter ehren / auff daß du lang lebest im Land / das dir der Herr dein Gott gibt.

VI.

Du solt nit tödten.

VII.

Du solt nit Ehebrechen.

VIII.

Du solt nit stelen.

IX.

Du solt kein falsch zeugnuß reden wider deinen nechsten.

X.

Laß dich nit gelüsten deines nechsten Hausß / Laß dich nit gelüsten deines nechsten weibs/
noch

64

fore the Lord blessed the Sabbath day,
and hallowed it.

Fifth Commandment.

Honor thy father and thy mother; that
thy days may be long upon the land
which the Lord thy God giveth thee.

Sixth Commandment.

Thou shalt not kill.

Seventh Commandment.

Thou shalt not commit adultery.

Eighth Commandment.

Thou shalt not steal.

Ninth Commandment.

Thou shalt not bear false witness
against thy neighbor.

Tenth Commandment.

Thou shalt not covet thy neighbor's
house; thou shalt not covet thy neigh-

64

noch seines Knechts / noch sei-
ner Magd / noch seines Sch-
sen / noch seines Gfells / noch al-
les das dein nechster hat.

Frag.

Wie werden diese Gebot geteilt?

Antwort.

In zwo Tafeln *a* / deren die erste in *a* *Exo. 31.*
vier gebotten lehret / wie wir vns gegen *Deut. 4.*
Gott sollen halten. Die ander in sechs
gebottē / was wir vnserm nechsten schul-
dig seind. *b* *Matt. 22.*

Frag.

Was erfordert der Herr im ersten Ge-
bot?

Antwort.

Daß ich bey verlierung meiner seelen *c* *1. Cor. 6.*
heil vnd seligkeit alle abgötteren *c* / zau- *d* *Leuit. 19.*
berer / aberglaubische seggen *d* / anruf- *Deut. 18.*
fung der Heiligen oder anderer Creatu- *e* *Matt. 4.*
ren *e* / meiden vnd fliehen sol / vnd den ei- *Apoc. 19.*
nigen waren Gott recht erkennen *f* / im *f* *Ioan. 17.*
e allein

64

bor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

QUESTION 93.

How are these commandments divided?

ANSWER.

Into two tables: the first of which teaches us, in four commandments, what duties we owe to God; the second, in six, what duties we owe to our neighbor.

QUESTION 94.

What does God require in the first commandment?

ANSWER.

That, on peril of my soul's salvation, I avoid and flee all idolatry, sorcery, enchantments, invocation of saints or of other creatures; and that I rightly acknowledge the only true God, trust in

a Iers.17.

65.

*b 1.Pet.3.**c Hebr.10.**Coloſſ.1.**Rom.5.**1.Cor. 10.**Phil.2.**d Deut.6.**Matt.22.**Pſal.111.**Prou.1.**Matt. 10.**Act.5.**e Matt.4.**Act.5.**f Epheſ.5.**1.Par. 16.**Phil.3.**Gala.4.**Epheſ.2.**1.Ioan.2.**2.Ioan.6.*

& 5.

*g Deut. 4.**Eſai.40.**Rom.1.**Act.17.*

allein vertrauen *a* / in aller demut *b* vnd gedult *c* / von jm allein alles guts gewarten *d* / vñ in von ganzem herzen lieben / fürchten vnd ehren *e*; also daß ich ehe alle creaturen vbergebe / deñ in dem geringsten wider seinen willen thue.

Frag.

Was ist Abgötterey?

Antwort.

An stat des einigen waren Gottes / der sich in seinem wort hat offenbaret / oder neben demselbigē etwas anderst dichten oder haben / darauff der mensch sein vertrauen setzt. *f*

Frag.

Was wil Gott im andern Gebot?

Antwort.

Daß wir Gott in keinem weg verbilden *g* / noch auff irgend eine andere Weise / denn er in seinem wort befohlen hat / verehren sollen. *h*

Frag.

Sol man deñ gar kein bildnuß machē?

h 1.Sam. 15. Deu. 12.

Gott

65

Him alone, with all humility and patience expect all good from Him only, and love, fear and honor Him with my whole heart; so as rather to renounce all creatures than do the least thing against His will.

QUESTION 95.

What is idolatry?

ANSWER.

It is instead of the one true God who has revealed Himself in His word, or along with the same, to conceive or have something else on which to place our trust.

QUESTION 96.

What does God require in the second commandment?

ANSWER.

That we in nowise make any image of God, nor worship Him in any other way than He has commanded in His word.

QUESTION 97.

Must we then not make any image at all?

66.

Antwort.

Gott kan vnd sol keines weges abgebildet werden: die Creaturen aber, ob sie schon mögen abgebildet werden / so verbeut doch Gott derselbigen bildnuß zu machen vnd zu haben / daß man sie verehre oder jm damit diene. *a*

*a Exo 23.**Num. 33**Deut. 7.**2. Reg 18***Frag.**

Mögen aber nicht die bilder als der lehen bücher / in den Kirchen geduldet werden?

Antwort.

Nein / denn wir nit sollen weiser sein *b* Iere. 10.
denn Gott / welcher seine Christenheit *Habac. 2*
nit durch stumme gößen *b* / sonder durch *c* 2. Pet. 1.
die lebendige predig seines worts wil *2. Tim. 3.*
vnderwiesen haben. *c*

Frag.

Was wil das dritt Gebot?

Antwort.*d Leuit. 24.*

Daß wir nicht allein mit fluchen *d* / o *e* Leuit. 19
der mit falschem and *e* : sonder auch mit *f* Matt. 5.
vnndötigem schwerē *f* den namē Gottes *Iac. 5.*
e ij nicht

66

ANSWER.

God may not and cannot be imaged in any way; as for creatures, though they may indeed be imaged, yet God forbids the making or keeping any likeness of them, either to worship them, or by them to serve Himself.

QUESTION 98.

But may not pictures be tolerated in churches as books for the laity?

ANSWER.

No: for we should not be wiser than God, who will not have His people taught by dumb idols, but by the lively preaching of His word.

QUESTION 99.

What is required in the third commandment?

ANSWER.

That we must not by cursing, or by false swearing, nor yet by unnecessary oaths, profane or abuse the name of God;

67.

nicht leſtern oder mißbrauchen / noch
 vns mit vnſerm ſtilſchweigen vnd zuſe-
 hen ſolcher ſchrecklichen ſünden theil-
 haſtig machen. Vnd in ſumma / daß
 wir den heiligen namen Gottes anderſt
 nicht / denn mit ſorcht vnd ehriebietung
 gebrauchen *a* / auff daß er von vns recht
 bekent *b* / angeruffen *c* / vnd in all vn-
 ſern Worten vnd Wercken *d* / geprieſen
 werde.

a *Eſai.* 45.*b* *Matt.* 10.*c* *1.Tim.* 2.*d* *Rom.* 2.*1.Tim.* 6.*Coloff.* 3.

Frag.

Iſt denn mit ſchweren vnd ſuchen
 Gottes namen leſtern / ſo ein ſchwere
 ſünde / daß Gott auch vber die zürnet /
 die / ſouiel an jnen iſt / dieſelbe nicht helf-
 fen wehren vnd verbieten?

Antwort.

e *Leuit.* 5.

Ja freylich *e* / Denn keine ſünde grö-
 ßer iſt / noch Gott hefftiger erzürnet / den
 leſterung ſeines namens / Darumb er
 ſie auch mit dem todt zuſtraffen beſoh-
 len hat. *f*

f *Leui.* 24.

Frag.

Mag man aber auch Gottſelig bey
 dem

67

nor even by our silence and connivance be partakers of these horrible sins in others; and in sum, that we use the holy name of God no otherwise than with fear and reverence, so that He may be rightly confessed and worshipped by us, and be glorified in all our words and works.

QUESTION 100.

Is then the profaning of God's name, by swearing and cursing, so grievous a sin, that His wrath is kindled against those also who seek not, as much as in them lies, to hinder and forbid the same?

ANSWER.

Yes truly: for no sin is greater, or more provoking to God, than the profaning of His name. Wherefore He even commanded it to be punished with death.

QUESTION 101.

But may we not swear by the name of

68.

dem Namen Gottes einen And schweren?

Antwort.

Ja. Wenn es die Oberkeit von jren vnderthanen / oder sonst die noth erfordert / trewe vnd warheit zu Gottes eh: vnd des nechsten heil dardurch zuerhalten vnd zufürdern. Denn solches and: schwere ist in Gottes wort gegründet ^a / vnd derhalben von den Heiligen im alten vnd neuen Testament recht gebrauchet worden. ^b

^a Deut. 6.
E/sai. 48.
Heb. 6.
^b Gen. 21.
dt 31.
E/sai. 9.
1. Sam. 24.
2. Sam. 3.
1. Reg. 1.
Rom. 1.
2. Cor. 1.

Frag.

Mag man auch bey den Heiligen oder ändern Creaturen and schweren?

Antwort.

Nein: Denn ein rechtmessiger and ist ein anruffung Gottes / daß er als der einig herstkündiger / der warheit zeug: nuß wölle geben / vnd mich straffen / so ich falsch schwere ^c / welche eh: den kei: ^d ner creaturen gebüret.

^c 2. Cor. 1.
^d Matt. 5.
Iacob. 5.

Frag.

Was wil Gott in dem vierdte gebot?

e iij Gott

68

God in a religious manner?

ANSWER.

Yes; when the magistrate requires it, or it may be needful otherwise, to maintain and promote fidelity and truth, to the glory of God and our neighbor's good. For such swearing is grounded in God's word, and therefore was rightly used by the saints in the Old and New Testament.

QUESTION 102.

May we swear by the saints, or any other creatures?

ANSWER.

No: for a lawful oath is a calling upon God, as the only searcher of hearts, to bear witness to the truth, and to punish me if I swear falsely; which honor is due to no creature.

QUESTION 103.

What does God require in the fourth commandment?

69.

*a Tit. 1.***Antwort.***1.Tim.3.**4. & 5.**1.Cor.9.**2. Tim.2.**& 3.**b Psal.40.**& 68.**Act. 3.**c 1. Cor. 14.**d 1. Cor. 11.**e 1. Tim. 2.**1. Cor. 14.**f 1. Cor. 16.**g Esai.66.*

Gott wil erstlich / daß das Predig-
 ampt vnd schulen erhalten werden *a* / vñ
 ich / sonderlich am feiertag zu d' gemeine
 Gottes vleissig köme *b* / daß wort Got-
 tes zulernen *c* / die heilige Sacrament
 zugebrauchen *d* / den Herren öffentlich
 anzuruffen *e* / vñ das Christlich almoß
 zugeben *f*. Zum andern / daß ich alle ta-
 ge meines lebens von meinen bösen wer-
 cken fehere / den Herren durch seine Geist
 in mir wirken lasse / vnd also den ewi-
 gen Sabbath in diesem leben anfang. *g*

Frag.

Was wil Gott im fünfften Gebot?

Antwort.*h Ephes. 6.**Coloff.3.**Ephes. 5.**Prou. 1.**Ezo. 21.*

Daß ich meinem Vater vnd Mut-
 ter / vnd allen die mir für-gesetzt sein /
 alle ehre / liebe vnd trewe beweisen /
 vnd mich aller guten lehre vnd straff /
 mit gebürlichem gehorsam vnderwerf-
 fen *h* / vnd auch mit iren gebrechen ge-
 dult

69

ANSWER.

In the first place: that the ministry of the Gospel and schools be maintained; and that I, especially on the day of rest, diligently attend church, to learn the word of God, to use the Holy Sacraments, to call publicly upon the Lord, and to give Christian alms. In the second place: that all the days of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath.

QUESTION 104.

What does God require in the fifth commandment?

ANSWER.

That I show all honor, love and faithfulness to my father and mother, and to all in authority over me; submit myself with due obedience to all their good instruction and correction; and also bear patiently with their infirmities: since it

70

dult haben sol *a* / dieweil vns Gott durch *a* *Prou. 23.*
 ire hand regieren wil. *b* *Gen. 9.*

Frag.

Was wil Gott in dem sechsten gebot?

b *Ephef. 6.*

Coloff. 3.

Rom. 13.

Antwort.

Daß ich meinen nechsten weder mit
 gedanken / noch mit worten oder geber=
 den / viel weniger mit der that / durch
 mich selbst oder andere schmehen / has=
 sen / beleidigen / oder tödten *c*: sonder al=
 le rachgirikkeit ablegen *d* / auch mich
 selbst nit beschedigen / oder mutwillig in
 gefahr begeben sol *e*. Darumb auch die
 Oberkeit / dem todtschlag zuveren / das
 Schwert tregt. *e*

c *Matt. 5.*

& 26.

Gen. 9.

d *Ephef. 4.*

Rom. 12.

Matt. 5.

Rom. 13.

Coloff. 2.

Frag.

Redet doch diß gebot allein von tödtē?

Syr. 3.

Matt. 4.

Antwort.

Es wil vns aber Gott durch verbie=
 tung des Todtschlags lehren / daß er *f* *Rom. 1.*
 die wurkel des todtschlags / als neid *f* / *g* *1. Ioan. 2.*
 haß *g* / zorn *h* / Rachgirikkeit / hasset / vñ *h* *Iac. 2.*
 das solches alles für im ein heimlicher
 todtschlag sene. *i* *Gal. 5.*
i *1. Ioh. 3.*

e iiii

Stß

70

is God's will to govern us by their hand.

QUESTION 105.

What does God require in the sixth commandment?

ANSWER.

That I neither in thought, nor in word or look, much less in deed, revile, hate, insult or kill my neighbor, whether by myself or by another; but lay aside all desire of revenge: moreover, that I harm not myself, nor wilfully run into any danger. Wherefore also, to restrain murder, the magistrate is armed with the sword.

QUESTION 106.

But this commandment speaks only of killing?

ANSWER.

In forbidding this, however, God means to teach us that He abhors the root of murder, namely envy, hatred, anger and desire of revenge; and that all these are in His sight hidden murder.

71.

Frag.

Ist's aber damit gnug / daß wir vn-
fern nechsten / wie gemelt / nit tödten?

Antwort.

Nein. Denn indem Gott neid / haß
a *Matt.* 22. vnd zorn verdampt : wil er von vns ha-
& 7. ben / daß wir vnfern nechsten lieben als
b *Ephes.* 4. vns selbst *a* / gegen jm gedult / friede *b* /
c *Matt.* 5. sanfftmuth *c* / barmherzigkeit *d* vnd
Rom. 12. freundligkeit *e* erzeigen / seinen schaden /
d *Matt.* 5. souiel vns möglich / abwenden *f* / vnd
e *Rom.* 12. auch vnfern feinden guts thun. *g*
f *Exo.* 23.
g *Matt.* 5.

Frag.

Rom. 12. Was wil daß siebende Gebot?

Antwort.

Daß alle vnkeuscheit von Gott ver-
h *Deut.* 18. maledieet sey *h* / vnd daß wir darumb
i *Judae.* 1. jr von herben feind sein *i* / vnd keusch
s *1. Theff.* 4. vnd züchtig leben sollen *s* / es sey im hei-
l *Heb.* 13. ligen ehestandt oder außserhalb dessel-
1. Cor. 7. ben. *l*

Frag.

Verbeut Gott in diesem gebot nichts
mehr?

71

QUESTION 107.

Is it then enough that we do not kill our neighbor in any such way?

ANSWER.

No: for in condemning envy, hatred and anger, God requires us to love our neighbor as ourselves, to show patience, peace, meekness, mercy and kindness towards him, and, so far as we have power, to prevent his hurt; also to do good even unto our enemies.

QUESTION 108.

What does the seventh commandment teach us?

ANSWER.

That all unchastity is accursed of God; and that we should therefore loathe it from the heart, and live chastely and modestly whether in holy wedlock or single life.

QUESTION 109.

Does God in this commandment for-

72.

meh: denn ehebruch vnd dergleichen
schanden?

Antwort.

Diemeil beyde vnser leib vnd seel tem-
pel des heiligen Geists sein / so wil er /
daß wir sie beyde sauber vnd heilig be- *a Ephes.5.*
waren. Verbeut derhalbē alle vnkeusche *1.Cor.6.*
thaten / geberden / wort *a* / gedanken / *b* *Matt. 5.*
lust *b* / vnd was den menschen darzu rei- *c Ephes.5.*
ßen mag. *c* *1.Cor.15.*

Frag.

Was verbeut Gott im achten Ge-
bot?

Antwort.

Er verbeut nicht allein den diebstal *d d 1.Cor.5.*
vnd rauberey *e* / welche die Oberkeit *e 1.Cor.5.*
strafft: sondern Gott nennet auch dieb-
stal alle böse stück vnd anschlege / damit
wir vnserß nechsten gut gedenden an
vns zubringen / es sey mit gewalt oder *f Luc. 3.*
schein des rechtens *f*: als vnrechtem ge- *1.Theff.4.*
wicht *g* / Eln / maß *h* / wahre / münz / *g Prou.11.*
wucher / oder durch einiges mittel / daß *h Eze.45.*
von Gott verbotten ist: darzu auch al- *Deut.25.*
e v len

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bid nothing more than adultery, and such like gross sins?

ANSWER.

Since our body and soul are both temples of the Holy ⁸⁴ Ghost, it is His⁸⁴ Spirit will that we keep both pure and holy; for which reason He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever may entice thereto.

QUESTION 110.

What does God forbid in the eighth commandment?

ANSWER.

Not only such theft and robbery as are punished by the magistrate; but God views as theft also all wicked tricks and devices, whereby we seek to draw to ourselves our neighbor's goods, whether by force or with show of right, such as unjust weights, ells, measures, wares, coins, usury, or any other means forbidden of God; so moreover all covetous-

73.

a 1.Cor. 6. len geiß *a* / vnd vnnütze verschwendung
b Prou.5. seiner gaben. *b*

Frag.

Was gebeut dir aber Gott in diesem Gebot?

Antwort.

Daß ich meines nechsten nutz / wo ich
 kan vnd mag / fördere / gegen jm also
 handle / wie ich wolte / daß man mit mir
c Matt. 7. handlete *c* / vñ trewlich arbeite / auff daß
d Ephes. 4. ich dem dürfftigē in seiner noth helfen
 mög. *d*

Frag.

Was wil das neund Gebot?

Antwort.

Daß ich wider niemand falsche zeug-
e Prou.19. nuß gebe *e* / niemand seine wort verkere *f* /
f Psal. 15. kein affterreder vnd lesterer seie *g* / Nie-
g Rom. 1. mand vnuerhört / vñ leichtlich verdam-
h Matt. 7. men helffe *h* : sonder allerley liegen vnd
 Luc. 6. triegē / als eigene werck des Teufels *i* / bey
i Ioan. 8. schwerem Gotteszorn vermeide *s* / in ge-
s Prou. 12. richts vnd allen andern handlungen die
 warheit liebe / auffrichtig sage vnd bekenn
 ne *l* /

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ness, and all useless waste of His gifts.

QUESTION III.

But what does God require of thee in this commandment?

ANSWER.

That I further my neighbor's good, where I can and may; deal with him as I would have others deal with me; and labor faithfully, that I may be able to help the poor in their need.

QUESTION II2.

What is required in the ninth commandment?

ANSWER.

That I bear false witness against no one; wrest no one's words; be no back-biter, or slanderer; join in condemning no one unheard and rashly: but that I avoid, on pain of God's heavy wrath, all lying and deceit, as being the proper works of the Devil; in matters of judgment and justice and in all other affairs, love, honestly speak and confess the

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ne / auch meines nechsten ehre vnd ^{1. Cor. 13.}
 glimpff nach meinem vermögen rette ^{Ephes. 4.}
 vnd fördere. ^{a 1. Pet. 4.}

Frag.

Was wil das zehend Gebot ?

Antwort.

Daß auch die geringste lust od' gedan-
 ken wider irgend ein gebot Gottes / in
 vnser herz nimmermehr komen / sonder
 wir für vnd für von ganzem herzen al-
 ler sünde feind sein / vnd lust zu aller ge-
 rechtigkeit haben sollen. ^b

^{b Rom. 7.}

Frag.

Können aber die zu Gott bekeret sind /
 solche gebot volkömlich halten ?

Antwort.

Nein : sondern es haben auch die al-
 lerheiligsten / so lang sie in diesem le-
 ben sind / nur einen geringen anfang ^{c 1. Ioan. 1.}
 dieses gehorsams ^c : doch also / daß sie ^{Rom. 7.}
 mit ernstlichem fürsatz nicht allein nach ^{Ecc. 7.}
 etlichen / sonder nach allen gebotten Got ^{d Rom. 7.}
 tes anfangen zuleben. ^d ^{Iac. 2.}

War-

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truth; and, so far as I can, defend and promote my neighbor's good name.

QUESTION 113.

What is required in the tenth commandment?

ANSWER.

That not even the least inclination or thought against any of God's commandments ever enter into our heart; but that, with our whole heart, we continually hate all sin, and take pleasure in all righteousness.

QUESTION 114.

Can those who are converted to God keep these commandments perfectly?

ANSWER.

No: but even the holiest men, while in this life, have only a small beginning of this obedience; yet so, that with earnest purpose they begin to live, not only according to some, but according to all the commandments of God.

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Frag.

Warumb leß vns denn Gott also
scharff die zehen Gebot predigen / weil
sie in diesem leben niemand halten kan?

Antwort.

Erstlich auff dz wir vnser ganzes lebē
lang vnser sündliche art je lenger je mehr
erkennen *a* / vnd souiel desto begiriger
vergebung der sünden vnd gerechtigkeit
in Christo suchē *b*. Darnach das wir one
vnterlaß vns besleißten / vnd Gott bit-
ten vmb die gnade des heiligen Geists /
daß wir je lenger je mehr zu dem eben-
bild Gottes erneuert werden / biß wir
das ziel der vollkommenheit nach diesem
leben erreichen. *c*

a 1.Ioh.1.*Psal.32.**b* Rom.7.*c* 1.Cor.9.*Phil.3.***Vom Gebet.****Frag.**

Warumb ist den Christen das gebet
nötig?

Antwort.

Darumb das es das fürnembste stück
der

75

QUESTION 115.

Why then doth God so strictly enjoin upon us the ten commandments, since in this life no one can keep them?

ANSWER.

First, that all our life long we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive, and beg from God the grace of the Holy ⁸⁵ Ghost, so as to be-⁸⁵ Spirit come more and more changed into the image of God, till we attain finally to full perfection after this life.

OF PRAYER.

QUESTION 116.

Why is Prayer necessary for Christians?

ANSWER.

Because it is the chief part of the

76

der danckbarkeit ist / welche Gott von
 vns erfordert *a* / Vnd das Gott seine *a* *Psal.50.*
 gnade vnd heiligen Geist allein denen
 wil geben / die in mit herkömmlichem seufft *b* *Matt.2.*
 gen ohne vnderlaß darumb bitten / vnd *Luc.11.*
 im dafür danken. *b* *Matt.13.*

Frag.

Was gehöret zu einem solchen gebet
 das Gott gefalle / vnd von im erhöret
 werde?

Antwort.

Erstlich daß wir allein den einigen *c* *Ioan.4.*
 waren Gott / der sich vns in seinem wort *d* *Rom.3.*
 hat offenbaret *c* / vmb alles daß er vns *1.Ioan.5.*
 befohlen hat / von herzen anruffen *d.* *e* *2.Pa.20.*
 Zum andern daß wir vnser noth *e* vnd *f* *Psal.2.*
 elend recht gründlich erkennen / vns für *Ejai.66.*
 dem angesicht seiner Maieſtet *f* zu demu *Pfa.34.*
 tigen. Zum dritten / daß wir diesen festen *g* *Rom.10.*
 grund haben *g* / daß er vnser gebed / vn *Iac.1.*
 angesehen daß wirs vnwürdig seind / *h* *Ioan.14.*
 doch vmb des Herrn Christi willen ge *Dan.9.*
 wißlich wölle erhören *h* / wie er vns in sei *Matt.7.*
 nem wort verheißen hat. *i* *Psal.143.*

Was

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thankfulness which God requires of us; and because God will give His grace and Holy Spirit only to such, as earnestly and without ceasing beg them from Him, and render thanks unto Him for them.

QUESTION 117.

What belongs to such prayer, as God is pleased with and will hear?

ANSWER.

First, that from the heart we call only upon the one true God, who has revealed Himself to us in His word, for all that He has commanded us to ask of Him; secondly, that we thoroughly know our need and misery, so as to humble ourselves before the face of His Divine Majesty; thirdly, that we be firmly assured, that notwithstanding our unworthiness He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His word.

77.

Frag.

Was hat vns Gott befohlen von jm
zu bitten?

Antwort.

a Iacob.1. Alle geistliche vnd leibliche noturfft *a* /
Matt.6. welche der HERR Christus begriffen
hat in dem Gebet / welches er vns selbst
gelehret.

Frag.

Wie lautet dasselbe?

Antwort.

b Matt.6. Vnser *b* Vater der du bist in
Luc.11. himeln. Geheiliget werde dein
Name. Dein Reich komme. Dein
wil geschehe / auff erden wie
im himmel. Vnser teglich brod
gib vns heut. Vnd vergib vns
vnser schult / als wir vergeben
vnsern schuldigern. Nit einfüre
vns in versuchung / sonder erlö-
se vns vom bösen. Denn dein ist
das

77

QUESTION 118.

What has God commanded us to ask of Him?

ANSWER.

All things necessary for soul and body, which Christ our Lord has comprised in the prayer taught us by Himself.

QUESTION 119.

What is the Lord's Prayer?

ANSWER.

Our Father who art in heaven Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from⁸⁶ evil. For Thine is the kingdom, and⁸⁶ the evil one

78

daß reich / vnd die krafft / vñ die
herrligkeit in ewigkeit / Amen.

Frag.

Warumb hat vns Christus befohlen
Gott also anzureden / Vnser Vater?

Antwort.

Daß er gleich im anfang vnserß gebets
in vns erwecke die kindliche furcht vnd
zuuersicht gegen Gott / welche der grund
vnserß gebets sol sein: nemlich / daß Gott
vnser Vater durch Christum worden
sey / vnd wolle vns viel weniger versa-
gen / warumb wir in im glauben bitten /
denn vnser Vater vns irdische ding
abschlagen. *a*

a Matt. 7.

Luc. 11.

Frag.

Warumb wird hinzugethan / Der
du bist in himmeln?

Antwort.

Auff daß wir von der himlischen
Majestet

78

the power, and the glory, for ever.
Amen.

QUESTION 120.

Why has Christ commanded us to address God thus: OUR FATHER?

ANSWER.

To awaken in us, at the very beginning of our prayer, that filial reverence and trust toward God, which are to be the ground of our prayer; namely, that God has become our Father through Christ, and will much less deny us what we ask of Him in faith, than our ⁸⁷pa-⁸⁷ fathers rents refuse us earthly things.

QUESTION 121.

Why is it added: WHO ART IN HEAVEN?

ANSWER.

That we may have no earthly thought

79.

Maieſtet Gottes nichts iꝛdiſch geden-
a Iere.23. cken *a* / vnd von ſeiner almechtigkei-
Act.17. alle nottufft leibß vnd der ſeelen gewar-
b Rom.10. ten. *b*

Frag.

Waß iſt die erſte Bitt?

Antwort.

Geheiligt werde dein name/
 daß iſt / gib vñß erſtlich daß wir dich
c Ioan.17. recht erkennen *c* / vnd dich in allen dei-
Matt.16. nen wercken / in welchen leuchtet deine
Iac.1. allmechtigkei- / weißheit / güte / gerech-
Pfal.119. tigkeit / barmherzigkeit vnd warheit /
d Pfal.119. heiligen / rhümen vnd preiſen *d*. Dar-
Rom.11. nach auch daß wir vnſer ganges leben /
 gedanken / wort vnd werck dahin rich-
 ten / daß dein Name umb vnſert willen
e Pfal.115. nit geſtört / ſonder geehret vnd geprie-
& 71. ſen werde. *e*

Frag.

Waß iſt die ander Bitt?

Antwort.

Zukom dein Reich / daß iſt /
 Regiere

79

of the heavenly majesty of God; and may expect from His almighty power all things necessary for body and soul.

QUESTION 122.

What is the first petition?

ANSWER.

HALLOWED BE THY NAME. That is: Enable us rightly to know Thee, and to hallow, magnify and praise Thee in all Thy works, in which shine forth Thy power, wisdom, goodness, justice, mercy and truth; and likewise so to order our whole life, in thought, word and work, that Thy name may not be blasphemed, but honored and praised on our account.

QUESTION 123.

What is the second petition?

ANSWER.

THY KINGDOM COME. That is: So

80

Regiere vns also durch dein wort vnd
 geist / daß wir vns dir je lenger ie mehr *a* *Matt.6.*
 vnderwerffen *a* / erhalt vnd mehre dei- *Pfal.119.*
 ne kirchen *b* / vnd zerstöre die werck des *& 143.*
 Teuffels / vnd allen gewalt / der sich wi *b* *Pfal.51.*
 der dich erhebt / vnd alle böse rhatschle- *& 122.*
 ge / die wider dein heiliges wort erdacht *c* *1.Ioan.3.*
 werden *c* / biß die vollkommenheit dei- *Rom.16.*
 nes Reichs herzu köme *d* / darin du wirfst *d* *Apoc.22.*
 alles in allen sein. *e* *Rom.8.*
e *1.Cor.15.*

Frag.

Was ist die dritte Bitt?

Antwort.

Dein Will geschehe auff er-
 den wie im himmel / das ist / ver-
 leihe daß wir vnd alle menschen vnserm
 eigenen willen absagen *f* / vnd deinem
 allein guten willen one alles widerspre- *f* *Matt.16.*
 chen gehorchen *g* / daß also jederman *Tit. 2.*
 sein ampt vnd beruff so willig vnd *g* *Luc.22.*
 trewlich außrichte *h* / wie die Engel im *h* *1.Cor.7.*
 himmel. *i* *i* *Pfal.103.*

f

Was

80

govern us by Thy word and Spirit, that we may submit ourselves unto Thee always more and more; preserve and increase Thy ⁸⁸ Church; destroy the works⁸⁸ Churches of the Devil, every power that exalteth itself against Thee, and all wicked devices formed against Thy holy word, until the full coming of Thy kingdom, wherein Thou shalt be all in all.

QUESTION 124.

What is the third petition?

ANSWER.

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. That is: Grant that we and all men may renounce our own will, and yield ourselves, without gainsaying, to Thy will which alone is good; that so every one may fulfill his office and calling, as willingly and truly as the angels do in heaven.

81.

Frag.

Was ist die vierde Bitt?

Antwort.

Gib vns heut vnser teglich
 brod / das ist / wollest vns mit aller
 leiblichen notturfft versorgen *a* / auff das
 wir dardurch erkennen / daß du der einig
 vrsprung alles guten bist *b* / vnd daß one
 deinen segn / weder vnser sorgen vnd
 arbeit / noch deine gaben vns gedeien *c* /
 vnd wir derhalbē vnser vertrauen von
 allen Creaturen abziehen / vñ allein auff
 dich setzen *d*
a Psa. 104.
 & 145.
 Matt. 6.
b Act. 14.
 & 17
c 1. Cor. 15.
 Deut. 8.
 Psal. 37.
d Psal. 55.
 & 62.

Frag.

Was ist die fünffte Bitt?

Antwort.

Vergib vns vnser schuld/
 als auch wir vergeben vnsern
 schuldigern / das ist / wollest vns ar-
 men sündern alle vnser missethat / auch
 das böse / so vns noch jmerdar anhenget
 umb des bluts Christi willen nit zurech-
 nen *e* /

81

QUESTION 125.

What is the fourth petition?

ANSWER.

GIVE US THIS DAY OUR DAILY BREAD. That is: Be pleased to provide for all our bodily need; that we may thereby know that Thou are the only fountain of all good, and that without Thy blessing, neither our care and labor, nor Thy gifts can profit us; and may therefore withdraw our trust from all creatures, and place it alone in Thee.

QUESTION 126.

What is the fifth petition?

ANSWER.

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS. That is: Be pleased, for the sake of Christ's blood, not to impute to us, miserable sinners, our manifold transgressions, nor the evil which still always cleaves to us; as we

82.

nen *e* / wie auch wir diß zeugnuß deiner *e* *Pfal.51.*
 gnad in vns befinden / daß vnser gancker *& 143.*
 fürsatz ist / vnsern nechsten von herzen *1.Ioan.2.*
 zuuerzeihen. *a* *a Matt.6.*

Frag.

Was ist die sechste Bitt?

Antwort.

Vnd für vns nit in versuchung/
 sondern erlöse vns vom bösen/
 das ist / dieweil wir auß vns selbst so
 schwach seind / daß wir nit einen augen *b Ioan.15.*
 blick bestehen können *b* / vnd darzu vnse *Pfal.103.*
 re abgesagte feind / d' Teufel *c* / die welt *d* / *c 1.Pet.5.*
 vnd vnser eigen fleisch *e* / nit auffhören *Ephes.6.*
 vns anzufechten / so wollest vns erhal- *d Ioan.15.*
 ten vnd stercken durch die krafft deines *e Rom.7.*
 heiligen Geistes / auff dz wir inen möge *Galat.5.*
 feste widerstant thun / vñ in diesem geist *f Matt.26.*
 liche streit nit vnden ligen *f* / biß das wir *Mar.13.*
 entlich den sieg volkomlich behalten *g 1.Theff.3.*

Frag.

Wie beschleußt du diß Gebet?

f ij Denn

82

also find this witness of Thy grace in us, that it is our full purpose heartily to forgive our neighbor.

QUESTION 127.

What is the sixth petition?

ANSWER.

AND LEAD US NOT INTO TEMPTATION;
BUT DELIVER US FROM EVIL. That is:
Since we are so weak in ourselves, that
we can not stand a moment; while our
deadly enemies, the Devil, the world and
our own flesh, assail us without ceasing;
be pleased to preserve and strengthen
us by the power of Thy Holy Spirit, that
we may make firm stand against them,
and not sink in this spiritual war, until
we come off at last with complete victory.

QUESTION 128.

How do you close this Prayer?

83.

Antwort.

Denn dein ist das Reich / die
 krafft / vnd die herrligkeit in ewig-
 keit / das ist / Solchs alles bitten
 wir darumb von dir / daß du als vnser
 König / vnd aller ding mechtig / vns al-
 les guts geben wilt. / vnd kanst *a* / vnd
 daß also nicht wir / sonder dein heiliger
 name ewig sol gepriesen werden. *b*

*a Rom.10.**2.Pet.2.**b Ioan.14.***Frag.**

Was bedeut das wörtlein / Amen?

Antwort.

Amen heist / das sol war vnd gewiß
 sein: denn mein gebet viel gewisser von
 Gott erhöret ist / denn ich in mei-
 nem hertzen füle / daß ich
 solches von ihm
 begere. *c*

*c 2.Cor.1.**2.Tim.2.*

83

ANSWER.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. That is: All this we ask of Thee, because as our King, having power over all things, Thou art both willing and able to give us all good; and that thereby not we, but Thy holy Name may be glorified for ever.

QUESTION 129.

What is the meaning of the word:
AMEN?

ANSWER.

AMEN means: So shall it truly and surely be. For my prayer is much more certainly heard of God, than I feel in my heart that I desire these things of Him.

84.

**Verzeichniß der fürnem-
sten Text / wie die ordent-
lich im vorgehenden Ca-
techismo erkleret
sein.**

I.

**Summa des Göttli-
chen Gesetzes /**

Darauß wir vnser sünd vnd elendt er-
kennen.

Du solt lieben Gott deinen
Herzen von ganzem herzen / *Matt. 22.*
von ganzer seelen / von gan-
zem gemüth vñ allen krefftten/
diß ist das fürnembste vnd das
gröste gebot. Daß ander aber
ist dem gleich : Du solt deinen
nechsten liebē als dich selbst. In
diesen zweyen Geboten hanget
f iij das

85

das ganze Gesetz vnd die Pro-
pheten.

Deu. 27

Verflucht sey jederman / der
nicht bleibt in allem dem / das
geschrieben stehet / in dem buch
des Gesetzes / das ers thue.

II.

Die Artikel vnser
Christlichen glaubens/
Oder summa des Euangelions
Aus dem wir lernen vnser erlösung.

Ich glaub in Gott Vater/
den Allmechtigen / Schöpffer
himmels vnd der erden.

Vnd in Jesum Christum / sei-
nen eingebornen Son / vnsern
Herren / der empfangen ist von
dem

86.

dem heiligen Geist / geboꝛe auß
 Maria der Jungfrawen / gelit-
 tē vnder Pontio Pilato / gecreu-
 ziget / gestorben vnd begraben/
 abgestiegen zu der Hellen / am
 dritten tag wider auffestan-
 den von den todten / auffgesa-
 ren gen himel / sitzet zu der rech-
 ten Gottes / des allmechtigen
 Vaters / von dannen er komen
 wird / zu richten die lebendigen
 vnd die todten.

Ich glaub in den heiligen
 Geist / eine heilige allgemei-
 ne Christliche Kirch / die ge-
 meinschaft der Heiligen / ver-
 gebung der Sünden / aufferste-
 hung des fleisches / vnd ein ewi-
 ges leben.

f iiij

Ein=

87.

Einsatzung der heiligen Sacrament /

Durch welche der heilige Geist vns
diese erlösung versiegelt vnd versichert.

Einsatzung des heili- gen Tauffs.

Gehet hin / vnd lehret alle
Völcker / vnd tauffet sie im na-
men des Vaters / vñ des Söns /
vnd des heiligen Geists. Wer
da glaubt vnd getaufft wirdt /
der wirdt selig werden : wer
aber nicht glaubt / der wird ver-
dampt werden.

Einsatzung des heiligen Abendmals Christi.

Unser HERR Jesus in der
nacht

nacht da er verrhaten ward /
 nam er das brod / dancket vnd
 brachs vñ sprach / Nemet / esset/
 das ist mein leib / der für euch ge
 brochen wird / Solchs thut / zu
 meiner gedechtnuß. Desselben
 gleichen auch den Kelch / nach
 dem Abendtmal / vnd sprach:
 Dieser Kelch ist das neue Te-
 stament in meinem blut / solchs
 thut / so offft jrß trinckt / zu mei-
 ner gedechtnuß : Denn so offft jr
 von diesem brod esset / vnd von
 diesem Kelch trinckt / solt jr des
 Herrn todts verkündigen / biß dz
 er kompt. Vnd der heilige Paulus in
 der ersten an die Corinthen im 10. cap.
 spricht also : Der kelch der danck-
 sagung / damit wir dancksage/
 f v ist

89

ist er nit die gemeinschafft des bluts Christi? Das brodt das wir brechen / ist das nit die gemeinschafft des leibs Christi? denn ein brod ist / so seind wir viel ein leib / dieweil wir alle eines brods theilhaftig seind.

III.

Das Gesetz oder die zehen Gebot Gottes.

Auß welchen wir lernē / wie wir Gott für solche wolthat sollen in vnserm ganzen leben danckbar sein.

Gott redet alle diße wort.

Das erst Gebot.

Ich bin der HERR dein Gott / der ich dich auß Egyptenland / auß dem Diensthaus gefüret habe.

Du

90

**Du solt kein ander Götter für
mir haben.**

Das ander Gebot.

**Du solt dir kein Bildnuß
noch irgendt ein gleichnuß ma-
chen / weder deß / das oben im
Himmel / noch deß / das vnden
auff Erden / oder deß / das im
wasser vnder der erden ist / Du
solt sie nicht anbeten / noch jnen
dienen / denn ich der Herr dein
Gott / bin ein starcker ehueriger
Gott / der die misfethat der Väter
heimsucht an den Kindern
biß ins dritt vnd vierd gglied / de-
ren die mich hassen / vnd thue
barmherzigkeit an viel tausenden
die mich lieben / vnd meine
Gebot halten.**

Du

91

Das dritte Gebot.

Du solt den Namen des Herren deines Gottes nicht mißbrauchen / Denn der Herr wird den nicht vngestraft lassen / der seinen namen mißbraucht.

Das vierde Gebot.

Gedenck des Sabbathtags / das du ihn heiligest. Sechs tag soltu arbeiten / vnd alle deine werck thun / aber am sieben den tage ist der Sabbath des Herren deines Gottes / da solt du keine arbeit thun / noch dein Son / noch deine Tochter / noch dein Knecht / noch deine magt / noch dein Vieh / noch 8 frembling der in deine thoren ist. Den in sechs tage hat der Herr himel vnd

92.

vñ erden gemacht / vñ dz Meer/
vnd alles was drinnen ist / vnd
rhuete am sibendē tage / darū
segnete der Herr den Sabbath
tag / vnd heiligte in.

Das fünfft Gebot.

Du solt dein Vater vnd dei-
ne Mutter ehren / auff daß du
lang lebest im Land / das dir
der Herr dein Gott gibt.

Das sechst Gebot.

Du solt nit tödten.

Das siebend Gebot.

Du solt nit Ehebrechen.

Das acht Gebot.

Du solt nit stelen.

Das neunde Gebot.

Du solt kein falsch zeugnuß
reden wider deinen nechsten.

Raß

93.

Das zehende Gebot.

Laß dich nit gelüsten deines
 nechsten Hausß / Laß dich nit
 gelüsten deines nechsten weibs/
 noch seines Knechts / noch sei-
 ner Magd / noch seines Och-
 sen / noch seines Esels / noch al-
 les das dein nechster hat.

Das Christliche Gebet,

Welchs vns Christus selbst gelehret /
 vnser danckbarkeit fürnemlich damit
 gegen Gott zuerzeigen / vñ alle notturfft
 Leibs vnd der Seelen von ihm zuerlan-
 gen.

Vnser Vater der du bist in
 himeln.

Geheiliget werde dein Na-
 me.

Dein Reich köme.

Dein

94

Dein will geschehe / auff erden wie im himmel.

Unser teglich brod gieb vns heut.

Vnd vergieb vns vnser schuld/ als wir vergeben vnsern schuldigern.

Vnd füre vns nicht in versuchung : sonder erlöse vns vom bösen.

Denn dein ist das reich / vnd die krafft / vnd die herligkeit in ewigkeit / Amen.

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